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B M T S GRADUATES SERVE IN KEY POSITIONS OF THE AMERICAN BAPTIST CONVENTION



Helen Schmitz, '29

Miss Helen C. Schmitz is the Secretary of the Department of Publications and Communications of the American Baptist Home Mission Societies of the American Baptist Convention. This position features missionary promotion through writing, speaking and audio visual media.

Miss Schmitz has served as a Christian Center Missionary and Missionary Counselor for the Woman's American Baptist Home Mission Society.

Mrs. G. Pearl Herring is the Manager of the American Baptist Publication Society Book Store in Seattle. She has been with the Publication Society for seventeen years, two of which were spent with the Los Angeles Store before her transfer to Seattle to her present position.



Grace Pearle Herring, '21



Marjanet Worrell, '51

Miss Marjanet Worrell has served on the mission field in India for the past six years. While in Kavali, she was principal and administrative head of the junior high school near Madras. She states, "the main purpose of the mission and the missionaries is to give opportunity for the Indian Christian Church of any denomination to stand on its own feet. It is the only way India will progress. . . ." After some months of study she hopes to return to India.

Miss Mary (Susie) Apolinar is now working as the Program Director of the Emmanuel Christian Center in Brooklyn, New York. During her teenage years she had a very close relationship with the South Chicago Neighborhood House, and after her graduation from BMTS, is now in this important position.



Miss Mary Apolinar, '56

THE ABOVE WELL KNOWN DENOMINATIONAL LEADERS, HOLDING IMPORTANT POSITIONS AND SERVING IN VARIED CAPACITIES, GIVE A CLEAR INDICATION HOW **BMTS** SERVES OUR DENOMINATION IN ALL ITS BRANCHES. HENCE A GIFT TO **BMTS** IS NOT ONLY A GOOD INVESTMENT IN THE CAUSE OF CHRIST, BUT THE WHOLE DENOMINATIONAL PROGRAM IS GREATLY STRENGTHENED BY ITS GRADUATES.

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Acting President
February, 1958

Miss Gudrun Engler
Director of Student Recruitment

MISSIONS

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February 1958

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PAUL C. CARTER is director of department of public relations of The Board of Education and Publication.

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HELEN C. SCHMITZ is secretary of the department of publications and communications, American Baptist Home Mission Societies.

The Cover

At Camden Christian Center, Camden, N.J., Missionary Grace Hatch attacks the problem of juvenile delinquency with a positive, Christian ministry to youth. To extend this ministry is only one of many reasons for the annual America for Christ Offering. In this issue, see the article "America for Christ Begins with You!" by Paul C. Carter and Helen C. Schmitz.

Picture Credits

Page 19 (left), Lambert-Fargo; (right), U.S. Army Photograph; p. 24, John C. Slemp.

February Quiz

1. Where is there a Sunday school and church conducted in a new suburban home?

2. (1) Methodists; (2) Baptists; (3) Lutherans resist totalitarianism in Spain when a church that calls itself the church cooperates with a government that closes church doors. Which is correct?

3. What would happen if America in actual practice could show the world a progressive trend by which the Negro became finally integrated into modern democracy?

4. Where were four vacation Bible schools held, with 205 registered students?

5. Who are taking steps that will lead toward unions on each continent?

6. In a day of greatly increased costs, what is good news?

7. (1) Twenty-six; (2) five hundred; (3) one hundred church members actually walked out rather than worship with Negroes. Which is correct?

8. Who smiled over the contrast between the World Day of Prayer in the States and the one in the Belgian Congo?

9. For the first time in history, total giving by churches in the United States has passed the two-billion-dollar mark. American Baptists contributed (1) \$50; (2) \$78.50; (3) \$37.18 a person. Which is correct?

10. L. H. R. Hass is a missionary of the Baptist Church Extension Society of Brooklyn and Queens. What unusual thing does he do?

11. The responsibility for "America for Christ" is ours personally; it is as personal as regeneration or baptism or church membership or religious liberty. True or false?

12. Gordon S. Seagrave is old now and ill some of the time, but he still makes hospital rounds and teaches the student nurses. By what other name is he known?

13. Effective April 1, a New York city law forbids discrimination on the basis of race, creed or national origin in private multiple dwellings housing three or more families. True or false?

14. Who said, "Towering over us in Burma is the 97 per cent of the population which is not Christian"?

15. People of Nagaland got special treatment under their own separate government, including complete amnesty for all those who had been in rebellion. True or false?

16. Which organization dedicated a new, mortgage-free \$175,000 addition?

17. For what may 1957 prove to have been the most significant year of the past twelve?

Answers to Quiz on page 47

February, 1958

WELCOME MR. DICK



Franklin College is pleased to announce herewith the appointment of The Reverend George Dick as Director of Public Relations, succeeding Mr. Frank A. Mertz, who became Business Manager of Franklin College during the past summer. Mr. Dick assumed his duties January 20.

One of the very important responsibilities of the Director of Public Relations of Franklin College is the interpretation of the College program to the Baptists of Indiana, and as occasion allows, to American Baptists in other states. The reverse is equally important, namely the interpretation of the educational needs of American Baptists to the staff of Franklin College. The College views this relationship as one of cooperation in good faith, offering expanded opportunity in the years ahead to serve the denomination through the education of choice young people of good minds, a sense of responsibility, and leadership potential. Very far from finding the Baptist relationship a restrictive framework, Franklin College affirms that "academic freedom" and "Christian freedom" have a great deal, if not indeed everything, in common, and within this concept of freedom, not at all strange to Baptists, a strong faculty conducts its teaching program.

To the interpretation of this program The Rev. Mr. Dick comes well prepared. He is a graduate of Franklin College in the class of 1933, and of Andover-Newton Theological School in 1936. He holds the Master of Arts degree from Brown University, awarded in 1943. His pastorates have been in Rhode Island; South Bend, Indiana; and most recently in the First Baptist Church of Arkansas City, Kansas. Mr. Dick is well known among the Baptists of Indiana, having served during his pastorate at South Bend as Vice-President of the Indiana Baptist Convention. In his college-days, Mr. Dick was an outstanding athlete and he was captain of the football team in the fall of 1932.

Franklin College takes this means of commending to the American Baptist constituency its program and of welcoming The Reverend George Dick whose responsibility will be to help the friends of Franklin understand that program better and support it.

Inquiries about Franklin College should be addressed to:

The Office of the President

FRANKLIN COLLEGE OF INDIANA
Franklin, Indiana

Newsbriefs

Assam Field Suffers Second Tragic Loss

For the second time since late summer, the Assam field has encountered tragedy through the death of a young missionary. On December 7, Maxwell J. Chance, with only slightly more than a year of his second term completed, died in Jorhat. He had been hospitalized since mid-November with malaria. The earlier death had been that, on August 2, of Mary Kirby Berry, M.D., who was director of the Leper colony that her father had established at Jorhat. The personal tragedy is easily apparent in both cases. Mr. Chance left a wife, Dorothy, and four children. Dr. Berry left her husband and four children. Recently a memorial service for Dr. Kirby was held in the First Baptist Church, Bethlehem, Pa., Edwin H. Frey, pastor. Marlin D. Farnum and A. F. Merrill, both of the American Baptist Foreign Mission Societies, participated in the service.

Chicago Committee Sponsors Survey

Floyd Jennings has been appointed by the Chicago headquarters committee to do the necessary fact-finding required to complete a request for information made by the denomination's commission on headquarters. Mr. Jennings is a retired Western district manager of Ceko Steel Products Corporation, and a Baptist layman from Burlingame, Calif. His time will be divided among Chicago, Philadelphia, and New York. He will work closely with Charles A. Carman, of the American Baptist Convention staff, and Gordon Fromm, a member of the commission. His report, when completed, will be turned over to the commission on headquarters. A recent study made by Mr. Jennings of the growth of the nation greatly helped the West Coast emergency opportunity committee in the promotion of the \$3-million line of credit for church extension that was approved by the denomination in Philadelphia last spring.

Have Church Building, Will Travel

L. H. R. Hass, a missionary of the Baptist Church Extension Society of Brooklyn and Queens, takes a church building along with him each time he moves to a new congregation. The white, prefabricated, 100-seat portable building was recently dedicated as the Commack Baptist Church, Commack, Long Island, N.Y. The chapel, a model

of one developed during the Second World War at military installations, is one of two owned by the society for use until the new congregation is strong enough to erect its own building. This particular building had been in use since 1950 in Elmont, Long Island, by the Alden Terrace Baptist Church. The Alden Terrace church recently erected a \$125,000 brick structure. Then the chapel was dismantled and moved on three trucks to its new location.

Location Commission Visits Chicago

During its recent meeting in Chicago, Ill., the commission on headquarters of the American Baptist Convention conferred with the Chicago headquarters committee. The commission was first shown the \$1-million property at the University of Chicago, which has been offered to the denomination without cost. Two suburban sites were then visited. One is a thirty-three-acre piece of land in Des Plaines, approximately three minutes from the O'Hare Airport. This site is available at \$9,000 an acre. It is a mile from the Northwestern Railroad, suburban line, which provides forty trains daily to and from the Chicago Loop, and near a freeway now under construction. The other site is twelve miles north of O'Hare in the Mt. Prospect area. It, too, is close to the railroad and the new freeway. The property is available for \$3,000 an acre. According to the Chicago committee, these suburban locations would: (1) create a more stable labor market; (2) leave abundant room for off-street parking, landscaping and future expansion; (3) make it possible for denominational executives to live in any number of near-by towns; and (4) be three and a half hours' driving distance from the American Baptist Assembly, Green Lake, Wis., by car. With the national headquarters and conference grounds in

close proximity, a more efficient use could be made of these facilities. Also, the time and expense of convention leaders traveling to and from conferences would be cut down.

International Relations Fostered in Kansas

Meridian Avenue Baptist Church, Wichita, Kans., held its third annual international relations dinner late last fall. Foreign students from four universities in the Wichita area representing seventeen countries, were guests of honor. Each student had a host and hostess. The program included talks, songs, and musical numbers presented by young people from Asia, Central and South America, the Pacific Islands, Africa, and the Near East. R. L. Woods is the minister of the church.

Relief Committee Appropriates Funds

Both sides of the world were given help by the world relief committee of the American Baptist Convention when it met in New York city, December 9. Relief appropriations were extended from Haiti to Hong Kong. The American Baptist Foreign Mission Societies were voted \$6,800, to be distributed as follows: Burma, \$2,500; Assam, \$2,500; and Hong Kong, \$2,800. In Burma, where the American Baptists are by far the largest denominational group of all Christian bodies, large sections of Baptist work are in areas of civil disorder. Temporary housing, medical supplies, clothing, and food are provided by the relief grant. The funds for Assam will be used to continue the support of the medical teams in the Naga Hills, where some Christians have lost everything except their lives in the conflict between the Government and the insurgents. As refugees from Communist China continue to pour into Hong Kong, a city already fourteen times as crowded as New York city, thousands



BEFORE AND AFTER: When church visitor reported to the First Baptist Church, Portland, Oreg., that a retired Baptist minister was in dire need, the laymen of the church took the situation in hand. With materials furnished by the church, the men set to work. Result: the minister's house renovated inside and out—new siding, new roof, weatherstripping, partitions, and the like. Also, greatly needed food, clothing for happy couple, who are now assured of keeping warm this winter. The M. & M. Board helped with a small grant, knowing the aged minister to be totally and permanently disabled. Request for aid was made by Weldon M. Wilson, pastor of the Portland church. "Inasmuch as ye . . ."

MISSIONS

of families are still living in grass or tin shacks on the near-by hillsides, suffering from the periodic fires that sweep through their temporary shelters. Two thousand dollars will go to Haiti, where, according to reports made by C. Stanford Kelly, general missionary, the political situation has improved since the election of a new president, but the people are still in desperate need of food.

Baptists Attend Ghana Assembly

Two hundred Protestant leaders from thirty-five countries met on December 28-January 8 in the new African nation of Ghana to discuss current developments in the missionary activities of the Christian churches. The occasion was the Assembly of the International Missionary Council, held at the University College of Ghana. The assembly, which meets quadrennially, is the governing body of the council. Present were delegates and consultants from the thirty-five missionary or national Christian councils that constitute the membership of the I.M.C. The member group in the United States is the division of foreign missions of the National Council of Churches. The Ghana meeting will follow in the tradition of a number of famous worldwide missionary conferences. The I.M.C. itself was organized as a result of one of these conferences—the Edinburgh Conference of 1910. Other conferences held under I.M.C. auspices include Jerusalem in 1928; Madras (India) in 1938; Whitby (Canada) in 1947; and Willingen (Germany) in 1952. Attending the conference were Edward B. Willingham, Hazel F. Shank, and James L. Sprigg, all staff members of the American Baptist Foreign Mission Societies. Jesse R. Wilson, a secretary of the I.M.C., will write a report of the conference which will appear in a future issue of MISSIONS.

Weirton Christian Center Holds Recognition Night

The Weirton Christian Center, Weirton, W.Va., observed leader recognition night and its fortieth anniversary simultaneously with a banquet on the evening of December 10. Sixty voluntary leaders were tendered expressions of appreciation and recognition. John A. Jones, of the Weirton Steel Company, was the principal speaker. Robert Hartley, a member of the center board of directors, was toastmaster. Mayor Samuel Kusic, a member of the board of directors, and Mrs. Kusic, were present. Other guests were husbands and wives of board members and students of Bethany College who do in-training work at the

center. I. D. Carson, chairman of the board, was presented with a gavel and a certificate in recognition of his service. Mr. Carson then presented recognition certificates to the voluntary leaders in behalf of the board. Isaac Igarashi is the executive director of this American Baptist Christian center.

Hospitality Shared With Foreign Students

Ninety-three students from thirty-one countries were entertained recently in Springfield, Ill., by Baptist families. Arrangements were made by Esther Davis, Christian Friendliness missionary in Chicago, for Springfield and Chicago Baptists to share in this venture. Everyone was told in advance that the students would represent people from all over the world and every known religion. Families were requested to welcome these students into their homes for two nights and several meals and to extend to them every Christian hospitality. Result: Springfield has a worldwide significance now! Here are a few incidents. A Moslem lad from Palestine studied there for three years, but had never been out of the city before, nor in a Christian home. His "Springfield family" was so real to him that he asked to call his hostess on Mother's Day. He paid for the fifteen-minute long-distance telephone conversation out of his own funds. Another young man from Africa, studying for his doctor's degree at Northwestern, reported that his experiences at Springfield had restored his faith in human nature, which he had lost through some unfortunate experiences he had encountered shortly after coming to this country. Springfield Baptists now believe that when we share our Christian faith it goes beyond church and race!

Bible Society Adopts Budget

A budget of \$4,669,000 was adopted by the advisory council of the American Bible Society at its recent annual meeting in New York city. The money will continue to support the translation, publication, and distribution of the Bible throughout the world. A plea was issued by the advisory council to the Protestant churches of America, to meet the growing need for Scriptures as a result of the increased literacy in the world, especially in India and in the Congo Basin. Also, to fill the requests from service men based throughout the world and in Veterans hospitals; and for thousands of blind people who need the Bible in Braille, or in the Moon system, or on Talking Book records. Each denomination was asked by the advisory council to consider the immediate call for

\$153,000 to meet unanticipated needs and to discover ways of raising additional funds. Concern was also expressed over the million and a half of nonbudgeted items, representing unmet needs. The advisory council of the American Bible Society comprises 102 representatives of fifty religious bodies. The council considers itself an agent of the churches in the program of world evangelism.

Church Giving Passes \$2-billion

For the first time in history, total giving by churches in the United States has passed the two-billion-dollar mark. Contributions totaling \$2,041,908,161 were reported this year by the fifty-two Protestant and Eastern Orthodox church bodies. Of this total, \$1,655,039,930 (81.1 per cent) was reported for local congregational expenses. Contributions to benevolence amounted to \$386,868,231 (18.9 per cent). Of the fifty-two bodies, forty-one which reported comparable figures for both this year and last showed an increase in total contributions of 9.9 per cent over last year. Current expenses of the forty-one bodies increased by 10.4 per cent and benevolences showed a gain of 7.5 per cent. Per-member giving for all purposes in the forty-one bodies showed a new high average of \$56.74 as compared with \$52.88 a year ago. Of the twenty highest per-member contributors for all purposes, the Seventh Day Adventists lead again with \$202.02. Second is the Wesleyan Methodist Church with \$197.43, followed by the Evangelical Free Church of America with \$165. American Baptists contributed \$37.18 a person.

Baptist Pioneer Honored By National Council

The Baptist minister who pioneered Christian social action in American Protestantism at the turn of the century, Walter Rauschenbusch, was honored by the National Council of Churches at its General Assembly, December 1-6, in St. Louis, Mo. In his *Christianity and Social Crisis*, Rauschenbusch initiated a new emphasis on the social application of the gospel. *Time* magazine, in its November 18 issue, quotes Henry Pitney Van Dusen, president of Union Theological Seminary, as once referring to Dr. Rauschenbusch as "the greatest single personal influence on the life and thought of the United States church in the last fifty years. With six generations of ministers behind him," the article continued, "Walter Rauschenbusch labored from 1886 to 1897 among the poor of Manhattan's Hell's Kitchen. . . . The pietistic, motto-wielding Christianity of his day was inade-

quate to the inhumanity he saw around him in a world of slums, child labor, and union busting. It is all very well, he wrote, for a man 'to lean on the Eternal and to draw from the silent reservoirs. But what we get there is for use. Personal sanctification must serve the Kingdom of God.'"

Intrepid Bishop Dibelius Again Attacked

Bishop Otto Dibelius, now over eighty years, goes on doing what he thinks is right. The most recent attacks on the courageous Christian leader (who lives in West Berlin, but goes to his office every day in East Berlin), say that he is too friendly with NATO, and that he is "an agent of American and West German monopoly capital."

Urban Redevelopment Affects Heath Christian Center

The West End area of Boston, where the Heath Christian Center is located, will undergo a huge redevelopment program affecting about three thousand families. The center, however, plans to remain open as long as there is need for it. Many families will be uprooted from homes that have been established for three or four generations. Yet, even with the threat of

losing their homes, the people still come to the center in large numbers. Fifty-five children are enrolled in the kindergarten and many more are on the waiting list. Clubs and classes for younger children are overflowing, and enrollment is of necessity curtailed. Since there are only two full-time workers this year, part-time and voluntary workers assist in carrying out the major part of the program. The ministry of the center is effective in combating juvenile delinquency. Mark T. Kinnaman is the director.

United Bible Society In Rio de Janeiro

At its fourth world council meeting in Rio de Janeiro, the United Bible Society went on record as favoring the sale, rather than the giving away, of the Scriptures. This action came as the result of a study made by Arthur M. Chirgwin, of England, on "Mass Distribution," in which the well-known missionary statesman pointed out that "free literature is largely suspected as propaganda."

Haiti Seminary Celebrates Tenth Anniversary

On the opening day of the school year, last October 9, the Baptist Seminary, Limbe, Haiti, celebrated the

tenth anniversary of its founding. Five hundred guests attended the special service in the new amphitheater. Myrthil Bruno, one of the first students, traveled a considerable distance by bus, truck, and horseback in order to be guest speaker for the occasion. Four other graduates of the seminary also participated in the program. Harold Heneise, director of the seminary since its beginning, in 1947, gave a sketch of the first decade of the seminary's existence. Several government officials and many visitors from distant points were in attendance. The Limbe church choir and the children's choir of the seminary's day school sang. A reception was held in the school dining room. The seminary is operated under the auspices of the American Baptist Home Mission Societies.

Language Classes Preserve Chinese Culture

The Chinese Christian Center, Fresno, Calif., has established Chinese language classes. The classes replace the community Chinese language school, which was discontinued three years ago when the building was sold to the California Highway Commission to make way for a freeway. Parents and leaders of the Chinese community in Fresno are concerned lest rapid Americanization alienate the young people from the values to be found in the culture of their forefathers. They believe that a speaking acquaintance with Chinese culture and customs will enhance the values of Americanization. Edward Tong is the director of this American Baptist Christian Center.

Christian Center Children Make Television Appearance

Mrs. Lillian Ferrer, missionary at the Campbell Christian Center, Campbell, Ohio, appeared on a television program with six four-year-old children representing a variety of racial and cultural backgrounds. One girl was the daughter of the center's director, M. Basil Williams. Another girl and a boy had a Central European background. Two of the children were Negroes and one was Puerto Rican. All are good friends as a result of playing together at the center. The Campbell Christian Center is operated under the auspices of the American Baptist Home Mission Societies and The Ohio Baptist Convention.

Baptist Leader Dies in China

Word has been received through Hong Kong of the death, in China, of T. C. Bao. His name is synonymous with the maturing years of the Cheki-

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ang-Shanghai Baptist Convention. He was educated in Baptist mission schools, graduating from the Ningpo school, and the Shanghai Baptist College and Theological Seminary. When his alma mater became the University of Shanghai, he was for years a member and chairman of its board of directors. City Baptist Church, Hangchow, was his first pastorate, until he became the first executive secretary of the Chekiang-Shanghai Convention. Dr. Bao's leadership was influential and extensive, including interdenominational as well as Baptist responsibilities. He was known by Baptists around the world, having served as vice-president for the Far East of the Baptist World Alliance. A Presbyterian leader once said of him, "The work which Dr. Bao is doing is, from my point of view, the most outstanding in East China, regardless of denomination."

Benjamin G. Field Goes to Berkeley

Ralph M. Johnson, president of the Berkeley Baptist Divinity School, Berkeley, Calif., recently announced the appointment of Ben G. Field as director of field work. He will supervise approximately 170 students in their various field activities. Dr. Field has been in Christian education work for twenty years, serving the last twelve years as the director of evangelism and Christian education for the Northern California Baptist Convention.

In a Word Or Two

■ Carrie E. Sprague, M.D., American Baptist missionary to the Belgian Congo, was married in Leopoldville on November 1, to Allen Stuart, of Scotland. Both Mr. and Mrs. Stuart were serving at the Protestant Medical Institute at Kimpese, where Mrs. Stuart has been on the medical staff since 1956. Mr. Stuart, a missionary for the Disciples of Christ Congo Mission, was hospital administrator.

■ George A. Lang, president of the North American Baptist Seminary, Sioux Falls, S.Dak., recently announced that George A. Dunger, professor of missions for the past six years, has been selected by the international Exchange Service, an agency of the state department, to serve as a visiting professor for a school term of eleven months, starting next October, at the University College located at Achimota, Ghana, Africa.

■ Janice Sebastian, former director of religious life at the Baptist Academy, in Barranquitas, Puerto Rico, was recently appointed Christian education director for the Brooklyn division of the Protestant Council of the City of New York.

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■ Baptist women around the world, on December 6, took part in Day of Prayer services for peace in troubled lands. The globe-encircling prayers started at the international date line in the Fiji Islands of the Pacific, and ended at sunset beyond the Bering Sea off Alaska.

■ **WANTED:** A wire or tape recording of the presidential address given by Edwin T. Dahlberg at the meeting of the American Baptist Convention in Atlantic City, N.J., in 1947. The address was entitled "Northern Baptists Turn Northward." Anyone who made a recording, or has any information regarding the existence of one, please contact Frederick L. Essex, Radio-Television Department, 152 Madison Ave., New York 16, N.Y.

■ Prime Minister John G. Diefenbaker of Canada has agreed to speak on "World Peace" at the Sunday evening session of the Fifth Baptist Youth World Conference in Toronto, June 27-July 2. Both Mr. and Mrs. Diefenbaker are Baptists.

■ Professor Henton Davies, one of the foremost Old Testament scholars in Great Britain and an internationally known Baptist, will be visiting lecturer at the Colgate Rochester Divinity School, Rochester, N.Y., during the spring semester.

■ James O. Eskridge, pastor for the past fourteen years of the Stratford Street Baptist Church, West Roxbury, Mass., recently became pastor of the Avon Community Baptist Church. The Avon church is a New Frontiers church, although it was organized in 1778. In the past four years more than five hundred homes have been erected.

Anniversary Celebrations

■ A final birthday party celebrating the 250th anniversary of the Philadelphia Baptist Association was held at the First Baptist Church, Philadelphia, Pa., December 10. The evening speaker was Clarence W. Cranford, of Washington, D.C., president of the American Baptist Convention.

■ The First Baptist Church school, Pawtucket, R.I., its 160th, Egbert C. Prime, minister.

■ The First Baptist Church, North Kingston, R.I., its 175th.

■ Crozer Theological Seminary celebrated its 90th anniversary recently and launched a ten-year development campaign by announcing that Charles H. Koos, of Rahway, N.J., had made a gift of \$80,000.

■ Joshua C. Jensen, pastor of the Community Baptist Church, Cassville, N.Y., the 50th of his ordination and the 46th of his landing in Shanghai to begin thirty-three years of service in the West China Mission.



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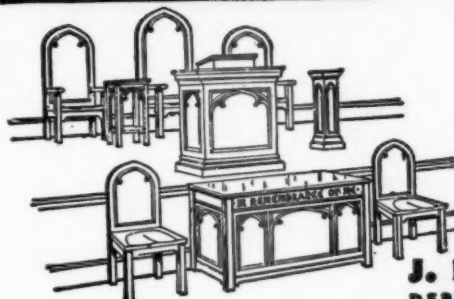
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World Christianity

By ANNA CANADA SWAIN

Anglican Church And Evangelism

Since the Second World War, a new type of evangelism has been developing in the Anglican Church in the British Isles. This movement, simply called "The Village Evangelists," is composed of consecrated clergy and laity, both men and women, who with a minimum amount of organizational machinery come on invitation into a parish with a ministry of renewal. While nine years ago this started as a rural movement, it has prospered so remarkably that the village evangelists have been invited to London where in the Hampstead area new life has come into the churches. No attempt has been made to recruit village evangelists, but from all walks of life they have come to offer their services. Many give their vacation time. Prayer groups, study groups, confirmation classes, and a new interest in the churches overseas have come as a result of the effort. While the village evangelists are entirely an Anglican group, there has been a growing sense of cooperation and sympathy with the clergy and members of the free churches. So much has this been true that there is now a move to change their policy and to invite free-church participation.

An Irresistible Urge To Prevaricate

In 1945, we of the West agreed at Yalta that all Russians who had left Russia after September 1, 1939, should be repatriated. As a result, hundreds of thousands against their wills were forced back into Russia. Out of fear and despair many other thousands took on new identities. They changed their names, their nationalities, their ages, their families, and many came into our country under the Displaced Persons Act of 1948. As was a natural result psychologically, they have had a hard time; for they have had constantly to be on the alert so as not to be caught in a lie. Fortunately, at last we have taken legislative action so as to permit these refugees to correct their earlier misrepresentations. However, the law is highly technical, and the scars left on consciences are deep. Church World Service is now playing a big part in the rehabilitation of these refugees, who have had difficulty in adjusting themselves.

South Africa Continues To Court Disaster!

The Nationalist Government of South Africa, which is made up al-

most completely of devout but very conservative members of the Dutch Reformed Churches (not to be confused with the Dutch Reformed Churches of America or Holland), is rapidly getting itself into a very difficult position. Some months ago, Adams College, founded more than a hundred years ago by the American Board of Commissioners for Foreign Missions, was first harassed and finally seized by the Government. Now Fort Hare, famous school founded by the Church of Scotland, has been taken over, and, instead of being under the control of the minister of education, is being placed under the control of the minister of native affairs. Every Christian group (including the Roman Catholics), with the exception of the three branches of the Dutch Reformed Churches, has protested against the continuing sabotage, but it has been to no avail.

Negro President Receives Honor

At the 127th anniversary dinner of the Brown University chapter of Phi Beta Kappa, Rufus Early Clement, president of Atlanta University, made the main address and was elected an honorary member of the honor society. Dr. Clement comes from a well-known Christian family. A few years ago his sister was chosen by *The Christian Century* as one of six women in the United States making the greatest contribution to Protestantism, and his mother a decade ago was chosen as the "Mother of the Year."

Widespread Approval Of Atomic Weapons Statement

The Dutch Ecumenical Council and the British Council of Churches have been added to the list of those Christian groups approving of the statement of the central committee of the World Council of Churches, made at New Haven last summer. Both councils relayed their reactions to their respective Governments.

Ecumenical Council In Finland

The forty-member Finnish Ecumenical Council includes representatives of the Lutheran and Orthodox Churches, the free churches, the Free Mission Association, the Methodist Church, the Finnish- and Swedish-speaking Baptist churches, and the Salvation Army. The study committee on the council has just published its findings, giving Finnish views on two study projects of the World Council of Churches, "The Common Christian Responsibility Toward Areas of Rapid Social Change" and "The Ministry of the Laity."

Letters...

TO THE EDITOR

SIR: The December MISSIONS is superb, the best issue yet. Emeritus Lippard's "As I See It" is up to his high standard. Your editorials, especially "Little Rock" and "In Defense of Christmas," are excellent. "Books That Have Claimed Me," an innovation, is splendid. Let's have another soon—one or two a year. Ministers especially need such articles. Pearson's "How to Read the Bible" is splendid, much needed, and helpful to both ministers and laymen. What a splendid article for Christmas is Bosley's "It All Began in Galilee"! And, a rich sheaf of book reviews!

LOWELL Q. HAYNES

Wethersfield, Conn.

SIR: I noted considerable complaint about some picture on page 4 of the October issue. The only picture I could find on that page was one of a fine and handsome group of college young people who had given their summer in service of the Lord. Was my copy of the October issue a misprint? I don't want to miss anything!

JACKSON WILCOX

Chowchilla, Calif.

SIR: My wife and I dug out our October MISSIONS to see what was wrong on page 4. We saw only what we saw two months ago, and saw only as incidental—some young folks going about their branch of the Lord's business in costume appropriate to the season and to their activity with the youngsters. We find it hard to understand the attitude of your page 4 objectors.

CLARENCE C. GLEASON

East Greenwich, R.I.

SIR: Regarding a picture appearing on page 4 of October MISSIONS and the comment of one Milford Baker, I would make the following comment: I'm afraid I would have missed said picture except for Baker's comment. . . . I hope you don't worry about the comment of the former. . . . seminary dean. Anyway, this is a good opportunity to express my appreciation of MISSIONS, especially of "As I See It" and the editorials.

MYRON F. ERICKSON

Pullman, Wash.

SIR: My new issue of MISSIONS arrived today, and with usual eagerness I started reading it to learn of the happenings of our American Baptist Convention. In reading through the "Letters to the Editor" I happened upon three (Mrs. Sojka, Mr. Linder, and Mr. Baker), and noticed that all three were decrying the picture on page 4 of the October issue.

I did not recall seeing a picture which might heap derogatory remarks upon MISSIONS magazine. I hurried to look at said issue, expecting perhaps to find a photograph of some cannibalistic orgy which had taken place in the back country of New Guinea. After turning to the page referred to, I discovered nothing more than the picture of a wholesome-looking group of college young people who had served as counselors at Old Oak Farm.

After contemplation, my only conclusion is that the three good people have no conception of the type of young people who give of their time so freely to the many worth-while summer projects of our convention. It might be well for them to write for an application blank which each minister must fill out in recommend-

ing a young person for this summer-service work. The spiritual, moral, and ethical character of these young people is of the highest order.

FRED E. BLUE, JR.

Cleveland, Ohio

SIR: I would like to use this opportunity to express to you in writing my deep appreciation of the article "Books That Have Claimed Me" in the December MISSIONS. I have found this article greatly stimulating and suggestive. I would like to see more of this kind of thing in issues to come.

I am also congratulating you on the wonderful job that you are doing in interpreting the world-mission program of American Baptists. Thank you for all this.

RAY L. SCHRODER

Leavenworth, Kans.

SIR: William B. Lippard has again attacked the Southern Baptists (December issue). Although I am not one of them, I cannot for the life of me see how their effort in New York city is "unchristian competition." From what I hear, New York needs all the Christianity it can get. If Southern Baptists have the men, methods, and money to reach men for God, we should be glad. They can do some things American Baptists are not doing in New York. D. L. Moody said something like this: "Any method that gets men to God is acceptable, as long as it gets men to God." The Ford Company has introduced another make to cater to a certain class of people. We should rejoice that another witness comes to New York.

JOHN M. BALLBACH

Wilmington, Del.

SIR: I was deeply disturbed over the remarks contained in the "As I See It" column of December MISSIONS. I refer to the portion of the article dealing with the Southern Baptist work in New York city. It was described as a "divisive and competitive expansion into New York," as "unchristian competition."

As a seminary student struggling with the problems involved in preparation for the Christian ministry, and trying to cultivate Christian attitudes and relationships, I became aware of a great wrong in these statements. For here was a Christian group being pictured as an almost evil, insidious growth. Here, too, was the implication that something of an "eminent domain," or sacred ground, of American Baptists was being invaded. I fear that as a denomination which is seeking to grapple with deep problems and concerns we are reacting in a manner that is neither wise nor Christian.

ROLLAND DALE JOHNSON

Berkeley, Calif.

SIR: Thanks for your excellent report on the urban convocation. Congratulations to Paul O. Madsen on his foresight and hard work in setting up this convocation.

Somehow, it seems a bit ironic that, with few exceptions, the denomination has given only lip-service to town and country work. Town and country churches have been, and still are, considered as stepchildren. The "best" ministers have been drained off to do "great work" in the cities. Now it develops that the city work has not been done, and as American Baptists we are in danger of becoming extinct.

But this is no time to be quibbling about the relative importance of urban and rural work. They are both important. The need is not to train men to do both, for that cannot be done. We must train men for rural work and support them in this

work. At the same time we must train men for urban work and support them likewise. And literature must be prepared to meet the needs of each group.

C. R. MCBRIDE

Kansas City, Kans.

SIR: In reference to "As I See It" in your November issue, I would like to make a few remarks.

I think that the author should have made a much more thorough study of Germany before he wrote his article. He was only in one town for one week end and couldn't have gotten a very good idea of the situation. I have been in Heidelberg sixteen months and can assure you that the sun does not always come out in the afternoon; in fact, I would venture to say that I have seen the sun one-fourth of the time.

I wouldn't say that Americans don't do wrong in Europe, but I want to point out that there are two sides of the story. I have come to know a lot of Americans during my stay here, and I don't know of any cases as you have discussed in your article. There is bad on both sides, but Mr. Lippard has made us sound like an uncivilized lot and has given the people in the States the wrong idea.

MRS. JANET L. BROWN

Chicago, Ill.

Stationed with husband
in Heidelberg, Germany

SIR: It seems to me that each month our magazine is growing better, if that could be possible. The November issue is wonderful. I was much intrigued with Dr. Lippard's article on page 12. I have been abroad several times and have seen Americans of whom I have been ashamed; but, too, quite often I have been proud of some of my fellow citizens when they showed consideration for someone less favored, or more courteous and thoughtful of others in a crowd. However, I was glad that Dr. Lippard wrote as he did, and that I had an opportunity to read it.

MRS. H. S. MOSES

Bennington, Vt.

SIR: As American Baptist chaplains we regularly receive MISSIONS and derive much inspiration from it. I thought you might like to know that I used the major portion of "As I See It," by William B. Lippard, appearing in the November issue in several recent presentations of this month's subject in our character-guidance program, entitled "Self-control."

It was interesting to have the civilian side of American misbehavior abroad presented. This is a matter which is almost always, without exception, laid at the door of service personnel.

HERBERT S. EDGE

Triple U. S. Army Hospital

SIR: I would like to comment on Bill Rhoades' letter in November MISSIONS about the World Mission Crusade distribution.

The misunderstanding, in Cleveland at least, was due to misleading literature. The folders we got showed pictures of bombed-out churches in Burma and other war damage, because these pictures made a better appeal than some of our other work. Of course, if we had looked on the back page and seen the distribution, we would have known how it was to be used.

It was like Amos an' Andy's insurance policy. They give it to you in big type on front page and then take it away from you in small type on the back page.

ALBERT F. WILLIAMS

Cleveland Heights, Ohio



As I See It

By WILLIAM B. LIPPARD

WE AMERICANS were so alarmed over the moons that Russia rocketed into the sky that I fear we overlooked the historic event which this sky invasion was intended to commemorate. It was forty years ago, toward the close of the First World War, that the Russian Revolution occurred. Under the leadership of Nicolai Lenin and Leon Trotsky, the Communists overthrew the Czarist Government and murdered the Czar and his entire family. Then with an iron hand they established the grim, relentless dictatorship that has been in control ever since. These forty years have witnessed what is perhaps the most fantastic development in history, the emergence of Russia out of the despotic, largely agricultural empire of the czars into the highly industrialized, amazingly scientific, and yet far more despotic and terrible empire of the Communists.

I wonder how many Americans today remember how this emergence of Communist Russia was aided by several incredible and inexcusable wartime blunders. In the First World War the German Kaiser made a gigantic blunder in 1917, when Lenin, then in exile in Switzerland, was permitted to travel across Germany in a sealed train, with German Army protection, and thus return to Russia. In 1917, Leon Trotsky was in the United States. Instead of detaining him, our Government permitted him to depart. At Halifax, the British Government temporarily took him off his ship, but soon released him. So he also returned to Russia to help Lenin set up the Communist Government. Then, in the Second World War, President Roosevelt and Prime Minister Churchill made a colossal blunder. At their Yalta Conference in 1945, with President Truman's acquiescence at his Potsdam Conference, the Russian dream of a thousand years, of expanding westward into Central Europe, was achieved.

Anniversaries are usually glorious occasions, reminding people of grand achievements and spectacular successes. The November 6-7 anniversary meant that for the Russians. But for us, that Russian anniversary must

always be a reminder of grave mistakes which helped mightily in the emergence of this powerful Russia, now of concern to all mankind. Several years ago on a train in Germany, a banker said to me, "The United States helped to establish the division of Germany into Russian and Western Zones, and the dominance of Russia in Central Europe. The Russians are not going to move out unless somebody pushes them out!"

The two Russian sputniks left with me an uneasy feeling over today's \$64,000 question: Who is going to push them out?

World-famous Negro contralto Marian Anderson, whose golden voice was rated by the late Arturo Toscanini as the greatest in our time, had a grand reception on her concert tour in Southeast Asia. The tour was sponsored by the United States Government. Everywhere all seats were sold and all available standing room was solidly occupied. In India, she was immensely popular with student audiences. Throughout Ceylon, India, Formosa, Korea, Vietnam, Cambodia, Malaya, Singapore, Hong Kong, she was greeted with huge acclaim.

On this concert tour, reported a correspondent to *The New York Times*, Miss Anderson was helping to restore the waning prestige of the United States in that part of the world. The global color problem makes this understandable. Marian Anderson is not a member of the white race, that for centuries, and in so many areas, had preached and practiced white-race supremacy.

That doctrine is still preached and practiced in areas of the United States, and with fiendish vigor in South Africa. The colored people of Southeast Asia vividly remember the years when white colonialism flourished. So they were deeply moved when they saw and heard this American member of a colored race who had achieved global recognition.

Although Marian Anderson thus helped to rebuild American prestige, *how easily she could have plunged that prestige into abysmal depths!* All she had to do was to tell Southeast

Asian newspaper men that in the American South she cannot sleep in a first-class hotel, nor dine in a first-class restaurant.

To the people of Asia, could anything have seemed more utterly silly? I can imagine that she must have been asked embarrassing questions about Little Rock, where nine Negro students last fall could attend a public high school only under the protection of the United States Army.

Eventually, the American people, North and South, must come to realize that what happens in Little Rock, or Detroit, or Brooklyn, or Chicago, or even on your own street, lifts or sinks the global prestige of the United States.

For the third time a Baptist has been awarded the highest honor in cooperative American Protestantism. At St. Louis, the National Council of Churches, which Dr. Slemp reported in *MISSIONS* last month, elected Edwin T. Dahlberg as president for the three-year term expiring in 1960.

The National Council is successor to the old Federal Council that was organized in 1907. The American Baptist Convention became a member in 1908. In these fifty years only two other Baptists preceded Dr. Dahlberg as president, in 1912-1916 Shailer Mathews, dean of the University of Chicago Divinity School, and in 1932-1934 A. W. Beaven, president of Colgate Rochester Divinity School.

What makes Dr. Dahlberg's election all the more significant is that he is now half a Southern Baptist! Since 1950, following his successful pastorates in Buffalo, St. Paul, and Syracuse, Dr. Dahlberg has been minister of the Delmar Baptist Church in St. Louis, which is affiliated with both the American and the Southern Baptist Convention. Thus for the first time Southern Baptists will participate in the National Council of Churches.

Dr. Dahlberg deserves this high honor because of his superb cooperative spirit and his distinguished service in the ministry. During the difficult postwar years, he served two terms as president of the American Baptist Convention. He is a member of the executive committee of the Baptist World Alliance. For six years he served on the central committee (the governing body) of the World Council of Churches. Over this merited honor that has come to him all Baptists in the United States can rejoice. I personally feel enthusiastic about it. Under his sane, wise, constructive, dynamic, evangelical leadership the National Council faces three years of notable ministry in cooperative American Protestantism.



February, 1958

EDITORIALS

IN TIME for the observance of Race Relations Sunday (February 9) and Brotherhood Week (February 16-23) is the good news that Mohawk Airlines has employed a Negro as a stewardess on its regular flights. She is Ruth Carol Taylor, first of her race to occupy this position on any American airline. Because Mohawk operates chiefly in New York state, with flights extending west to Detroit and east to Boston, Governor Averell Harriman expressed deep satisfaction that it was the first thus to break the barrier against employing Negro stewardesses, and voiced the hope that other airlines would follow its lead. The first Negro pilot on a scheduled passenger airline was employed a little more than a year ago. Another New York first is a New York city law, effective April 1, that forbids discrimination on the basis of race, creed, or national origin in private multiple dwellings housing three or more families. Bias in public housing already is illegal. Small beginnings these are, but heartening news.

Brotherhood Way To Peace and Freedom

THE THEME for the observance of Brotherhood Week, February 16-23, sponsored annually by the National Conference of Christians and Jews, is "Brotherhood for Peace and Freedom—Believe It! Live It! Support It!" Programs and special events in more than ten thousand communities throughout the United States will seek to turn this slogan into attitudes and action. "Brotherhood Week," according to Everett R. Clinchy, president of the National Conference, "is essentially a campaign against the prejudices and bigotries that disfigure and distort religious, business, social, and political relations. By getting to know the other fellow, the one who has a different creed, race, or national origin from yours, by understanding his viewpoint, his ambitions and goals, you will find old prejudices disappear. . . . You will learn to accept or reject a person strictly on his merits as a human being, not because he happens to be different from you." George Meany, president of the American Federation of Labor and Congress of Industrial Organizations, says that "discrimination because of race, creed, color, or national origin is contrary to trade-union principles and contrary to the policy of the A.F.L.-C.I.O." It is also—and this should be the first consideration for people called Christians—contrary to Christian principles and to the policy of the kingdom of God. Indeed, these principles and this policy antedate the modern labor movement by nineteen hundred years, and, more than any other force, helped to advance the welfare of all who work. Let all of us, labor included, not forget that basic, fundamental fact of his-

tory and of life. This year's slogan has it right. Brotherhood is the way to peace and freedom—both in labor-management relations and in international affairs. But brotherhood requires more than lip service. We must believe it, live it, support it!

Refresher Course In Civil Rights

ONCE A YEAR, at least—and what better month than February?—every American should read or reread our two basic political documents: the Declaration of Independence and the Constitution of the United States. Adopted by the Continental Congress, in Philadelphia, on July 4, 1776, the Declaration contains this bold assertion: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed." Note that these "self-evident" truths apply to "all men," not merely to the rich and powerful, not merely to the white man, but to all men, without regard to race, or creed, or national origin. Turning to the Constitution, note the intent and purpose stated in the Preamble: "We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." No mention of color or class here; only "we, the people of the United States." Continuing with the Constitution, read the Bill of Rights (first ten amendments) and the Thirteenth, Fourteenth, and Fifteenth Amendments. What happens, now, when you try to square these basic documents—the law of the land—with what has been going on in Little Rock, Ark., since school opened last fall?

Personal Element In Home Missions

HISTORICALLY, we Baptists have insisted on what we have called the personal elements of the gospel: the right of every person to go to God for himself, without the aid of priest or pope; the right of every man to interpret the Scriptures for himself, as he is led by the Holy Spirit; the right of every citizen to worship God in a free church in a free state. That we have stood for these principles—at times, valiantly—is all well and good; doing so has made us what we are today. Unfor-

tunately, however, our emphasis on the personal elements of the gospel and of the Christian life has for the most part been confined to theological and ecclesiastical matters. It has not always been expressed in practical terms, such as giving of our means to extend the very principles that we have stood for through the years. The per capita giving of American Baptists, a scant \$37.18 a year, would seem to indicate that in practical religion (if not in theological and ecclesiastical affairs) we generally prefer to let George do it. This month, however, is our opportunity to make amends. Now, in the America for Christ Offering, every person among us has an opportunity to show just how much he really believes in a personal religion. Here is the test: Do I believe in it strongly enough to support and promote it personally? For an elaboration of this point of view, be sure to read in this issue the excellent article, "America for Christ Begins with YOU!" by Paul C. Carter and Helen C. Schmitz. It does begin with you! Your responsibility cannot be shifted to the church, nor to the denomination, nor to councils of churches, nor to any other organization or group. The responsibility is yours personally; it is as personal as regeneration, or baptism, or church membership, or religious liberty. Surely the time has come for us all to begin exercising personal religion—now, this month, as the America for Christ Offering is received in the churches of the American Baptist Convention.

What Is Wrong With Our Schools?

SPUTNIKS and intercontinental ballistic missiles in recent weeks have raised some timely questions with regard to our American school system. Overwhelmed as many of us have been by the sudden leap of the Soviet Union to supremacy over the United States in the conquest of outer space, it is only natural for us to ask what is wrong with our schools. Why have we permitted what we had always considered to be a backward nation suddenly to become the tortoise that outran the hare? Let us take the first question first, and answer it by saying, categorically, that there is nothing wrong with our schools that better teachers, saner attitudes, more money, and harder work will not cure. What we need is not more scientific education *per se*, but more education—period. When it comes to languages (English, as well as French and German) and mathematics and the sciences (social, as well as physical), our educational standards are perilously low. So are our attitudes toward the educated man or woman. The prevailing view is that to be educated is to be an egghead, a highbrow, a bore, a snob, an unsocial creature hardly fit to live with. So why bother with books or laboratories or midnight oil? And these attitudes are matched meticulously by the small amount of money and the smaller amount of hard work that we put into our schools. The answer to the second question, why we have allowed the tortoise to outrun the hare, is just as obvious. We have been too much preoccupied with bigger and more expensive automobiles (that burn more gasoline and get old sooner than they should), with more and more refrigerators and television sets and cigarettes and toothpastes and what have you, than we have with our national security. Anyone who has visited the Soviet Union in recent years

has seen there the shortage of consumer goods, even essentials, such as food and clothing, to say nothing of the luxuries that occupy the thoughts and energies of most Americans. This is by no means to say that the Russians are right and we are wrong; it is merely to answer the question about the tortoise and the hare. And it may even suggest that education ought to include a thorough knowledge of what is going on in the rest of the world—and knowing it before it is too late. There might possibly be recruits for a class of this kind among the boys on Capitol Hill, in Washington, D.C.

Always Ready To Negotiate

SINCE THE END of the Second World War, our Government has tried, at times, it seems, out of desperation, to prove to itself, to our allies, and to the uncommitted nations of the world that nothing good can come out of the Soviet Union. Now, it could be that that is the way it is—that nothing good can come out. But something *bad* can, and may, come out! Something terrifying to contemplate, such as intercontinental ballistic missiles, with atomic or hydrogen warheads, can come out and in time may do so if something is not done soon to stop this senseless race toward world annihilation. All the while our Government has been saying, and continues to say, that the Russians cannot be trusted; that they must prove their intent by deeds, rather than words; that we will negotiate with them only after certain conditions (our own) have been met. So every overture containing the word "peace" that comes from the Kremlin our state department labels "propaganda" and lets it go at that. Meanwhile, the armaments race continues, bringing ever nearer the zero hour that could almost instantly turn the inhabited world into an atomic cinder. To go on matching bomb for bomb, missile for missile, sputnik for sputnik—and everybody knows that the Russians are well ahead of us now—may be to be asking for the end of civilization as we know it. Then, should we negotiate with the Russians? Of course we should, even though at the moment no permanent solution of the East-West problem may be in sight. If the Russians cannot be trusted, then by all means let the rest of the world know so from them alone. Let the burden of proof rest on them, not on us. East-West tensions will be settled either by negotiation or by war—and we ought to know that war settles nothing. So, let us always be ready to negotiate.

Nagaland Is Born

TWO YEARS of political uncertainty for the Naga peoples of northeastern India came to an end recently by the creation of an administrative area called "Nagaland." The Nagas had demanded complete independence, the right to self-rule, freedom from the provincial authority of Assam. They got something better, both for themselves and for India; they got Nagaland, entitling them to special treatment under their own separate government, and including complete amnesty for all those who had been in rebellion. This arrangement does not settle all the problems of Nagaland, of course, but it is an auspicious beginning.

BRONZED HERO: *An Editorial Fantasy*

EXCEPT for what everybody said was an unusually hot and humid day, it had been business as usual in the sleepy little town of Big Rock. Toward nightfall, however, with threatening clouds moving in from the southwest and a strong wind blowing, the thermometer at the drugstore at Fifth and Main Streets had dropped to a point of near comfort. And so the people of Big Rock, thankful for this respite from the intense heat of the day, had gone to bed, hoping that the next day would be more livable.

Then it happened. Winds with the destructive power of ten thousand jet-propelled bulldozers hit the little town a little before midnight. Seconds later, pandemonium reigned. Scores of little frame houses were blown from their foundations like so many packing boxes. The narrow streets were filled with debris, telephone and electric-power lines were down, and small fires were fast turning the wreckage into a smoking, flaming inferno. Scores, perhaps hundreds, of men, women, and children, were dead, and the cries of the injured filled the thick, smelly air. That so much destruction of property and of human life could happen in a few fleeting seconds, was next to unbelievable.

Such were the conditions in Big Rock when a bronzed young man, a halfback on an Eastern football team, who hoped to become a physician, arrived on the scene a few minutes later. He had escaped the fury of the tornado as he drove his aging roadster toward the town. Fortunately, the storm had passed almost as suddenly as it had come, and the young man was able to continue the journey and appear on the scene in the first moments of the disaster. The dead and the dying were all around him. Never had he seen such tragedy, never had he heard such expressions of pain and anguish.

In the eerie light of a small fire he saw near by the twisted form of a man writhing in pain. Stooping to help him, the bronzed visitor heard the man say that it was too late—there was nothing he could do. But over there, the dying man said faintly, was a young woman, the governor's daughter, pinned beneath a heavy timber from a wrecked building. Perhaps the young man could do something for her.

As the firm-muscled athlete stooped to see what could be done, the governor's daughter, semiconscious, appeared startled and turned her head away from him. But when he pressed a clean white handkerchief to her forehead in an effort to stop the flow of blood from an ugly gash, she turned toward him and smiled wanly. A moment later massive shoulders pressed upward against the heavy timber, but it did not budge. Then, again and again leathery muscles tightened and relaxed in steady rhythm, until finally the timber moved and the young woman was freed from the jaws of a slow, torturous death.

By that time a handful of rescue workers, inhabitants of the town who had survived the disaster, were edging their way from person to person who had not been so fortunate as they. Finding that one of these was a doctor, the bronzed hero begged him to do something for the governor's daughter as quickly as possible.

Then, in a split second, the young man moved on to help extricate from the wreckage other victims of the storm.

Weeks later, when the governor's daughter was back at home recovering from her tragic experience, she could think of little else except what had happened that night when death was near. Who was this young man who had come from nowhere at the very moment she had needed him so desperately? Never had she seen such gentleness coupled with such strength as she had seen in him. And yet she did not even know his name, nor where he lived, nor why he had come to her side.

In time, dimly at first and then with increasing clarity, the entire jumbled picture began to take its proper shape. The bronzed young man had looked for all the world like a picture of Booker T. Washington in his twenties that she had seen when she was doing research work for a class in sociology at the state university that spring. Or did he resemble more nearly the youthful portrait of Ralph C. Bunche? For her life she could not decide. All that mattered now was the memory of a bronzed young man who had come to her in the hour of her deepest need and had not so much as revealed his name.

By the time the governor's daughter had fully recovered, the sleepy little town of Big Rock was well on the way to becoming a town again. The debris had been removed and new buildings were going up on the same foundations that had supported the old ones. Not a change had been made, either in construction or in design. The corner drugstore was to be just as it was before. There was to be a school for white children on Cedar Street and another for Negro children on Locust. The bus station would have two waiting rooms as before, and the drinking fountain in front of the post office would continue to be marked "For White People Only."

The churches, too, would go on as they had been for generations—proclaiming brotherhood from the pulpit, but denying it in the pew; preaching love and good will on Sunday, but practicing hatred and ill will during the week. There would be no change in the churches. Teachers in the Sunday school and preachers at the hour of worship would go on quoting Scripture to prove that segregation of the races was the unchanging will of God.

But the governor's daughter could not get away from the experience she had had the night the tornado had hit Big Rock. Brought up as she had been in the traditions of the Deep South, she had during her convalescence engaged in an emotional tug-of-war. All that she had been taught to believe and feel and practice was now suddenly untrue. Now her conscience was forcing her to live in two different worlds, with only the faintest hope that they would ever become one. She would have to wait and hope and pray, and wait and hope and pray again. Progress seemed painfully slow in the sleepy little town of Big Rock. That is the way it was. Progress seemed painfully, dreadfully slow.



The worship and the witness of your church are towers of community and national strength

America for Christ Begins with YOU!

Christian responsibility cannot be delegated to your church or denomination. First, last, and always, it belongs to you

By PAUL C. CARTER and HELEN C. SCHMITZ

JOHAN MASON PECK accepted the challenge 150 years ago to win America for Christ. Because of his pioneering leadership in frontier America, people like you—laymen and pastors—established and nurtured through the years the great work which American Baptists now carry on in home missions and Christian teaching. If this work had not been done, it would have to be organized and developed now to meet many of the same needs which prompted the beginning of this work in earlier generations.

John Mason Peck did so much to win America for Christ that he became known as the father of home missions. Among the people who led him to heed the call to Christian service were, first, the evangelist who conducted the revival meetings where Peck first found Christ; and, second, a group of laymen in a school-house Baptist church who influenced his decision to enter the ministry. From them he caught the deeper insights into the meaning of the Christian faith. His interest in missions was awakened in 1815 by Luther Rice, who had just returned from missionary work in India.

Following his appointment by Baptists in New Eng-

land to open a mission in St. Louis, Peck and his young family started their six-month wagon trip across the country and arrived at their new home in December, 1817. Here he established the first Baptist church west of the Mississippi. As he saw the vision of a great need and went forth to meet it, he said, "I have put my hand to the plow, O Lord, may I never turn back."

This zealous pioneer of the gospel brought so many abilities and such energy to his work that he earned for himself the name of "the man with twenty hands." From 1818 to 1858 he started Sunday schools and churches, thirteen Bible societies, a college and seminary, many public schools, published a newspaper known as *The Pioneer*, and wrote many books and articles. Through his efforts, the Western Bible and Publication Society was formed. Organized also were many women's societies for the support of missions among the Indians. All this time Peck preached regularly and carried on a large correspondence.

Peck's vision was never limited to Illinois, to the Mississippi Valley, nor to the congregations with which he worked. Throughout his ministry he was concerned

with the challenge of the larger vision. He advocated temperance, studied the problems of immigration, opposed slavery, and supported education. He served as secretary of The American Baptist Publication Society, joined with Jonathan Going in founding The American Baptist Home Mission Society, and initiated The American Baptist Historical Society.

Today's pattern of home missions and Christian teaching owes much to the brilliant leadership of John Mason Peck and those whom he recruited, trained, and inspired to carry on the work after him. In successive generations God has called dedicated Baptist pastors, missionaries, and laymen to develop and expand the traditions of service introduced by that great home-mission pioneer.

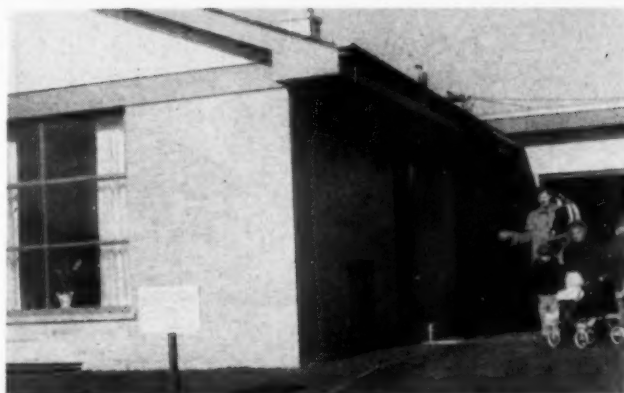
THIS YEAR'S THEME, "America for Christ Begins with You," points up the role played by the churches of the American Baptist Convention in producing the John Mason Pecks of today and tomorrow. Where else but in the Sunday schools, churches, Baptist colleges, student centers, and seminaries shall God find those to carry forward this great ministry of home missions and Christian teaching? Often it is the pastor's sermon on America for Christ Sunday, the message of a missionary, or the inspiration of a Christian teacher that stirs the hearts of those who will serve on the frontiers of modern America.

American Baptists are still pioneering in finding ways and means of giving the gospel to those in need. In the early days the itinerant preacher visited isolated settlers and Indian villages, established churches and schools, and saw the need for Christian publications. These itinerant preachers became men of stature and put their mark on the developing ideas and practices of this growing nation.

A modern scene of American Baptist pioneering is found at Westchester, Ill., a fast-growing suburb of Chicago, where Rev. and Mrs. Park T. Rushford conduct Sunday school and church in their new suburban home. Here a congregation of sixty-two worship in an attractively improvised basement sanctuary, while Sunday school classes meet in the dining room, living room, bedrooms, study, and utility room. Little Mark Rushford often shares his nursery with other children. It is all a first important step in the development of a new American Baptist church. Mr. and Mrs. Rushford, who were former staff members of The Board of Education and Publication, find in their ministry to a large new suburban community of nearly 3,000 homes every thrill and challenge of pioneering. Next they look forward to moving the Sunday school and congregation into rented facilities, then into the first unit of a New Frontiers church building, and finally into a spacious and attractive suburban church edifice complete with sanctuary, educational building, and fellowship hall.

Into this modern scene of pioneering come to focus the prayers and resources of First Baptist Church, Oak Park, of which Mr. Rushford is an associate pastor, the Chicago Baptist Association, the American Baptist Home Mission Societies, and The Board of Education and Publication . . . each making significant contributions toward this newest Christian enterprise. Here you find America for Christ in terms of dramatic action.

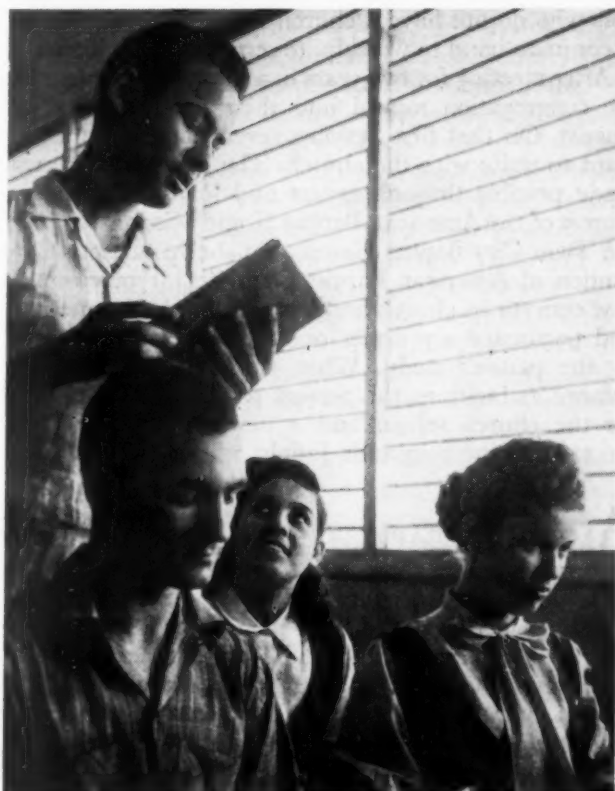
February, 1958



Near Chicago, the Westchester Fellowship is growing into a church—in the parsonage of Park T. Rushford



Conferences on the ministry point up the need for more well-trained ministers for American Baptist churches



American Baptists witness for Christ in Latin America through schools like Barranquitas Academy, Puerto Rico



Concern for others develops in Sunday school classes, like this one at Westwood Church, Bloomington, Minn.

The spirit of Christian fellowship that is found among New Frontiers churches is closely akin to that which prevailed among first-century churches. At the Westwood Community Baptist Church, Bloomington, Minn., a suburb of Minneapolis, members "feel that they are a part of the pastor's family," as Rev. and Mrs. Robert Thatcher and their two sons join with the new congregation and Sunday school in a close-knit Christian fellowship. Pastor and people alike feel that it is truly their church. They helped to paint the walls, lay the tile in the basement, and refinish the pews for the sanctuary. In this new congregation of nearly a hundred members there is concern for the physical and spiritual welfare, not only of their own fellowship, but also of their neighbors who do not have a church home. They are united in common bond to worship, to serve, and to witness.

After meeting for two years in a public school near by, the congregation moved into their new building last August. On that first Sunday, seven persons came forward to unite with the church. The new structure was made possible through grants and loans from the resources of the American Baptist Home Mission Societies, the Twin City Baptist Union, and the Minnesota Convention of American Baptist Churches. It represents a new concept in church architecture, since the sanctuary and parsonage are under one roof and are connected by the pastor's study. When the church is ready to enlarge its facilities, the present parsonage will be used for the church school and a new parsonage will be erected for the minister's family.

American Baptists continue the traditions of the early pioneers as we seek to win America for Christ through Christian education. The Year of Baptist Achievement developed as a pioneer program of The Board of Education and Publication to expand and strengthen the Sunday church schools of American Baptist churches. It has been found that 85 per cent of all church members are won to Christ through the Sunday church school. Likewise, the Winning the Children for Christ program offers opportunities to evangelize whole families. This program has enlisted more than fifty thousand unchurched children.



Christian literature and family devotions in the home help to build strong churches—and a strong America

Christian camps sponsored by the American Baptist Convention have made a major contribution to our churches. Each year more than five thousand people accept Jesus Christ as their personal Savior in these camps. Statistics show that the majority of those entering the church vocations make their vocational choices under the influence of this program.

We American Baptists are winning America for Christ through Christian higher education. In 1953, the Baptist Student Movement was formed by the student commission of the Baptist Youth Fellowship. This movement unites nearly fifty thousand American Baptist college and university students into an organization which emphasizes training for churchmanship and evangelism, and provides opportunities to students for worship, Bible study, and Christian fellowship.

Illustrative of our expanding ministry to students is the challenging way in which Immanuel Baptist Church, Minot, N. Dak., has built a strong student work while building a fine new edifice. Under the ministry of E. Alexander Lambert, a Roger Williams Fellowship was organized in 1954 as a unit of the Baptist Student Movement. The fellowship has grown from five organizing members to sixty-two in the fall of 1957. Baptist student activities, including fellowship, worship, deputation teams, and service projects, are conducted at the student union on the campus of North Dakota State Teachers College in Minot and at the new church building. Mr. Lambert reports that this thriving student work represents true pioneering, for never in the sixty-year history of the college have Baptist students been organized to carry on their own Christian program. Thus a pioneering church in a new residential area of Minot pioneers in sponsoring and encouraging student work.

With the oncoming tidal wave of students, what has happened at Minot can and should happen in college communities all over America. The America for Christ Offering and the Christian Higher Education Challenge are two channels through which we American Baptists have opportunity to strengthen our work among Baptist students, now estimated to total more than fifty thousand.

Administration of the National Scholarship Program

MISSIONS



E. E. Lambert, First Baptist Church, Minot, N.Dak., is one of many pastors who minister to college youth



Those in military life receive counsel and friendship through American Baptist ministry to service personnel

is helped by America for Christ funds. In this program eighty scholarships in varying amounts are granted each year to American Baptist students on a competitive basis, with consideration for financial need.

Just as John Mason Peck had to take time out to find financial support for his educational projects, so modern pioneers have been finding ways in which to help finance Christian education. The Institutional Budget and the coming Christian Higher Education Challenge give both individuals and churches an opportunity to help educational and philanthropic institutions as part of their missionary giving.

The America for Christ Offering has a vital share in making possible the many services of The Board of Education and Publication, including leadership in theological education; student work; strengthening schools and colleges; student counseling; leadership development; Christian education for children, youth, and adults; and missionary and stewardship education.

ILLUSTRATIVE of how home missions continues to pioneer in the modern scene, Spanish-speaking American Baptist churches minister to newcomers from Puerto Rico and Mexico. Although nominally Roman Catholic, these people are responsive to the claims of the gospel of Jesus Christ. The Spanish-American Baptist Seminary, the only Protestant seminary founded primarily for the training of Spanish-speaking ministers and missionaries, has an enrollment of forty-four students, who come largely from Latin America. The development of this school has necessitated a drastic increase in building facilities, which requires raising capital funds and a larger operating and instructional budget. This school has demonstrated ability to produce qualified Spanish-speaking ministers to help meet the critical shortage both in this country and in Latin America.

The amazing growth of cities in the United States, recently, has given rise to many baffling problems. Huge churches with a glorious history are facing the problem of how to minister to a changing community in the inner city. Once a church determines to minister to its entire community, it must pioneer in developing truly

creative programs to minister to "the least of these."

To help churches determine the pattern of their future ministry, the department of cities of the American Baptist Home Mission Societies has instituted a new program called Church Planning and Strategy. That this venture was needed is proved by the fact that all the available time of the staff for the entire year of 1958 has been assigned.

Two years ago, Robert Bradford went out under the auspices of the Southern California Baptist Convention and the American Baptist Home Mission Societies to become the pastor of an old Baptist church in Honolulu. This church, of fewer than fifty members, was struggling and discouraged. Under the vigorous leadership of the new pastor, however, the church began an aggressive ministry to the large population of service personnel located in Honolulu. The membership increased rapidly. Even though a large proportion could stay only twelve to twenty-four months before their tour of duty changed, the church developed intrinsic strength; for each new member became a working member. In less than two years the church successfully launched two new churches, one on the Windward side of the island and the other at Pearl Harbor.

Millions of our finest young people wear the uniform of their country and are stationed literally around the world. In these various locations they face unparalleled pressures and temptations. The chaplains report thrilling victories for Christ.

We have cited only a few of the ways in which American Baptists through home missions continue to pioneer on the modern frontier. In a broad variety of activities and services, evangelism, Christian fellowship, and church leadership move forward in response to the vigorous program of the American Baptist Home Mission Societies.

Winning America for Christ challenges each of us in two ways. One way is through the evangelism we ourselves do as we lead others to Christ. The second way is through our gifts to the America for Christ Offering to help others evangelize. We cannot choose one way or the other. We must choose both. We must give ourselves in witnessing and through our money to help others witness. America for Christ begins with you.



The Integrated Church—NOW!

By CULBERT G. RUTENBER

THE THING I don't see," says Lillian Smith in *Strange Fruit*, "is why niggers and God take it lying down." Well, here is news—not exactly good news, but nonetheless news: Neither the Negro nor God is taking it lying down. God, in particular, is shaking the white Christian church over the hot coals of judgment. Only by his mercy are we not consumed. But in his mercy he wills our purification, not our destruction.

I am obviously talking about "race." But I am not talking, in this instance, about race as a "social problem." A social problem, in the minds of many people, is something somewhat peripheral to the real concerns of a Christian—something that can be postponed to a more convenient time.

I think this attitude is wrong, but let us not argue the point. Let us talk about race as a problem within the fellowship of believers, as a spiritual problem of inter-Christian relations. Let us talk about white Christians and black Christians. And when we do, let us shed tears—tears of sorrow, chagrin, and repentance. For to talk about white and black Christians is to talk about the segregated church in America. And to talk about a segregated church is to talk about a sinful heresy—like the heresy of denying the Trinity, or the authority of Scripture. In this case it is the heresy of denying the Lordship of Christ in the church, which is his body. To promote a segregated church is to undercut the very purpose of the gospel which we preach.

Let me clarify this. In Acts 17:26 we read that God "hath made of one [the word "blood" does not belong in the original] all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation." (I quote the latter part of the verse because I know that if I do not, some of my readers will add it in order to show that the Negroes were appointed to dwell in Africa and since they are "out of bounds" in America, it is all right to discriminate against them. Such arguers fail to see that the white man is "out of bounds" here, too. This was red-man territory!)

In creation, God made the human race a unity. But sin came in between, and sin divides. Hence the race is split by class, race, national divisions. To such a sin-rent world God sent his Son, that by his sacrifice men might be reconciled to God and to each other. By his cross, he broke down the middle wall of partition that separates man from man (Eph. 2:14—the enmity between Jew and Greek was the deepest social division that the Christian church faced in Paul's day) and established a people of God in which the sinful enmities of the world are swallowed up in brotherhood.

In the church of the living God "there is neither Jew nor Greek [no "racial" distinctions], there is neither

bond nor free [no economic distinctions], there is neither male nor female [no sexual distinctions]; ye are all one in Christ Jesus" (Gal. 3:28). The church is that colony of heaven, as Moffatt translates Philippians 3:20, which is set down in the world to reflect and reveal the standards of its heavenly homeland. It is a show-window demonstration of the unity that God intends for his whole creation in Christ (Eph. 1:10)—a unity lost through sin, but restored through redemption at an even deeper level.

The church, then, is defined as that place where man's hunger for fellowship and brotherhood is realized through the power of the love of Christ in each heart. "By this shall all men know that ye are my disciples, if ye have love one to another." In the midst of a lost world which cannot frame the word "brotherhood" because of the centrifugal power of evil which corrupts it, God has put his church, a fellowship of faith and love, which reflects in its inner life the very unity of the Trinity, thereby attesting its divine origin and convicting the world of sin (John 17:21).

WHEREVER, therefore, the divisions which sunder the social order are carried over into the church, wherever a church proclaims that it is for whites only, the gospel it preaches is betrayed precisely because the melting power of the love of Christ is denied. Christ died for the church, and the church is the divinely created brotherhood where nothing matters but faith in, and love for, Christ. The whole point of the Christian gospel is the breaking down of barriers and the establishment of fellowship—with God and with one another (1 John 1:3).

Any church, therefore, which has rules for membership other than simple faith in Christ, insults the Lord of the church and denies his right to run his own redemptive enterprise on his own terms. In God's house we are *all* guests. And one set of guests cannot discriminate against other guests whom the Master of the house himself has invited to his table. Only social clubs are permitted the luxury of operating on a "For Our Kind Only" basis.

To many troubled souls this would be all very well if it were not for the fear that a non-segregated church would open the way to possible intermarriage. We must be very honest with God and our conscience at this point, lest we fall into hypocritical self-deception. After all, many people are taken into our churches who culturally and educationally may not come up to our image of the ideal mate. Are we really willing to say that, as for us, we are against permitting any Christians to enter our church unless they represent the kind of family we

would be willing to have intermarry with our children? Are we willing to be consistent about it, take down our "Everybody Welcome" signs, and frankly state that the healing and comfort of the gospel as proclaimed by our church is only for a select few—those who are good enough to marry our children?

Moreover, why are white people so fearful of the bugaboo of racial intermarriage? Could it be, even among white Christians, a lingering evidence of irrepressible white arrogance? Why are white people so cocksure that the Negroes want to intermarry with whites, any more than whites want to intermarry with Negroes? At this point it is entirely possible that whites would be in for a revelation. At the very least we must not look at the church primarily as a potential marriage bureau and only secondarily as the fellowship of believers.

THE PRICE we have paid for our deadly sin of Jim-Crowing the Lord's Supper is high. The price we paid is especially high overseas. A young Southern Baptist friend of mine, recently gone to a mission field, wrote back to the Baptist young people of the South an urgent plea to set their racial house in order, so that their missionaries could get off the defensive about the gospel. "Untie our hands," he pleaded. And in many areas of the South young people and their older leaders are plugging that line: "Untie their hands." For the greatest single obstacle we place in the way of our missionaries round the world is the known prejudice of the American white churches.

It is a shameful thing to be reminded that racial discrimination is more extensive and more completely established in the "Bible belt" of the United States and in the Union of South Africa than anywhere else in the world—and these two places are where Christians run the show.

Benjamin E. Mays tells of a discussion he had some years ago with an Arab of the Moslem faith. The Arab persisted in talking about the American race problem—discrimination practices, segregation, racial exploitation, disenfranchisement, and all the rest. He finally wanted to know what religion the Negroes embraced. Mays told him: "The Christian religion." Then the Arab asked: "What is the religion of the white Americans?" And Mays replied: "The Christian religion." The Arab seemed puzzled and asked the questions the second time, receiving the same answers. Then he said: "I do not understand. In our religion all Moslems are brothers, and race does not count against you."

"I do not understand." Here is the authentic voice of the world as it looks at the American segregated church. It does not understand. It does not understand how the church can give with one hand what it takes away with the other; how it can give the love of Christ on the divine redemptive level and deny it on the human fellowship level; how it can give a God who is no respecter of persons through the mediatorship of an organization that is a respecter of persons; how it can offer to the racially disinherited a God who cares through men who do not care.

"I do not understand." But in one sense the world understands all too well. The non-white masses of Asia and Africa understand all too well that the church peo-

ple who send them missionaries do not care to associate with non-whites. They understand all too well that in the global fight for racial justice, American Christians cannot be counted on. They understand all too well that what the missionaries say is one thing, but that what the American churches practice is another. And we had better understand that globally the white race is outnumbered almost three to one. The white man's days for winning the respect and sympathy of the colored peoples of the world are numbered. Our children or grandchildren will be tomorrow's minority group.

Increasingly in some lands where we have missionaries—and all our mission stations are in lands of colored peoples—the white man has difficulty getting a hearing. Hence it was a hopeful sign when our Foreign Mission Societies last year appointed a colored couple to the missions field. This move must be encouraged. There must be more of it. Just as the Government has found that colored people can be the most effective ambassadors of good will, by and large, to the Afro-Asian countries, so the church is faced with the sobering truth that already there are places where colored missionaries from America would be more welcome than whites.

Indeed, the day may not be far distant when colored missionaries will be more effective on all our mission fields than any white man of equal ability and education could be. Where, then, will our sins of segregation have gotten us?

Gunnar Myrdal, the Swedish social scientist whose study of American race relations is a classic, wrote in *An American Dilemma*: "If America in actual practice could show the world a progressive trend by which the Negro became finally integrated into modern democracy, all mankind would be given faith again." And if the Christians who make up a majority of the United States population could learn to have fully Christian churches which were open to all. . . .

WHAT can you do? Get the facts about race. There are a number of small, easily read books of much value, such as Liston Pope's *The Kingdom Beyond Caste*, Fred Wentzel's *Epistle to White Christians*, Benjamin E. Mays' *Seeking to Be Christian in Race Relations*, Ethel Alpenfels' *Sense and Nonsense About Race*. Write the Council on Christian Social Progress, 152 Madison Ave., New York 16, N.Y., for action suggestions and for a copy of the resolution on race adopted by the American Baptist Convention last year. Tell your pastor you are ready to work for an integrated church. Take every opportunity to bring non-whites into touch with members of your church—through the Sunday school, youth organizations, the vacation church school.

Warning: A church should never be permitted to vote on whether or not to be an integrated church. This approach only solidifies opposition. A vote should be taken only on the application of a non-white for membership, whether he should be accepted or rejected, as is the case with other applications for membership.

Cheer up: Some people may hate you for pressing them to change their ways, but few will leave the church, even though they threaten they will. According to a recent survey, in situations involving 237,000 members, only twenty-six actually walked out rather than worship with Negroes.

Out of the Long Night of Segregation

By MARTIN LUTHER KING, JR.



IN AMERICAN LIFE there is today a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's momentous decision against segregation in the public schools. It has been precipitated, on the other hand, by the radical change in the Negro's evaluation of himself.

For many years the Negro tacitly accepted segregation. He was the victim of stagnant passivity and deadening complacency. The system of slavery and segregation caused many Negroes to feel that perhaps they were inferior. This is the ultimate tragedy of segregation. It harms one, not only physically, but spiritually. It scars the soul and distorts the personality.

But through the forces of history something happened to the Negro. He came to feel that he was somebody. He came to feel that the important thing about a man is not the color of his skin or the texture of his hair, but the texture and quality of his soul. With this new sense of dignity and new self-respect, a new Negro emerged. So there has been a revolutionary change in the Negro's evaluation of his nature and destiny, and a determination to achieve freedom and human dignity.

This determination springs from the same deep longing for freedom that motivates oppressed people all over the world. The deep rumblings of discontent from Asia and Africa are at bottom a quest for freedom and human dignity on the part of people who long have been the victims of colonialism and imperialism. The struggle for freedom on the part of oppressed people in general and the American Negro in particular is not suddenly going to disappear. It is sociologically true that privileged classes rarely give up their privileges without strong resistance. It is also sociologically true that once oppressed people rise up against their oppression there is no stopping point short of full freedom. So realism impels us to admit that the struggle will continue until freedom is a reality for all oppressed peoples.

Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustice be waged?

There are two possible answers. One is to resort to the all-too-prevalent method of physical violence and corroding hatred. But violence solves no social problem; it merely creates new and more complicated ones. Occasionally, violence is temporarily successful, but never permanently so. It may bring temporary victory, but never permanent peace. If the American Negro and other victims of oppression resort to violence in the struggle for justice, unborn generations will be the recipients of a long night of bitterness.

The alternative to violence is the method of nonviolent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations. This method was made famous in our generation by Mohandas K. Gandhi, who used it to free his country from the domination of the British Empire. This method also has been used in Montgomery, Ala., under the leadership of the ministers of all denominations, to free fifty thousand Negroes from the long night of bus segregation.

SEVERAL BASIC THINGS can be said about nonviolence as a method in bringing about better racial conditions.

First, this is not a method of cowardice or stagnant passivity; it does resist. The nonviolent resister is just as opposed to the evil against which he is protesting as the person who uses violence. It is true that this method is passive or aggressive in the sense that the nonviolent resister is not aggressive physically toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken. This method is passive physically, but strongly active spiritually.

A second basic fact about this method is that it seeks not to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister must often voice his protest through noncooperation or boycotts, but he realizes that these are not ends in themselves; they are means to awaken a sense of moral shame within the opponent. The end is redemption and reconciliation.

A third fact that characterizes the method of nonviolence is that the attack is directed to forces of evil, rather than to persons caught in the forces. It is evil that we are seeking to defeat, not the persons victimized by evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery: "The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will be a victory, not merely for fifty thousand Negroes, but for justice and the forces of light. We are out to defeat injustice, not white persons who may happen to be unjust."

A fourth point that must be brought out concerning the method of nonviolence is that this method avoids, not only external physical violence, but also internal violence of spirit. At the center of nonviolence stands

the principle of love. In struggling for human dignity the oppressed people of the world must not become bitter or indulge in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the existence of hate in our world. We have learned through the grim realities of life and history that hate and violence solve nothing. They serve only to push us deeper and deeper into the mire. Violence begets violence; hate begets hate; and toughness begets a greater toughness. It is all a descending spiral, and the end is destruction—for everybody. Someone must have enough sense and morality to cut off the chain of hate by projecting the ethic of love into the center of our lives.

In speaking of love, we are not referring to some sentimental and affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understanding good will as expressed in the Greek word *agape*. This means nothing sentimental or basically affectionate; it means understanding, redeeming good will for all men, an overflowing love which seeks nothing in return. It is spontaneous, unmotivated, groundless, and creative. It is the love of God operating in the human heart. When we rise to love on the *agape* level, we rise to the position of loving the person who does the evil deed, while hating the deed that the person does.

A fifth basic fact about the method of nonviolent resistance is that it is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the nonviolent resister to accept suffering without retaliation. He knows that in his struggle for justice he has cosmic companionship. Now, I am aware of the fact that there are devout believers in nonviolence who find it difficult to believe in a personal God. But even these persons believe in the existence of some creative force that works for togetherness, a creative force in this universe that works to bring the disconnected aspects of reality into a harmonious whole. There is a creative power in the universe that works to bring low gigantic mountains of evil and pull down prodigious hilltops of injustice. This is the faith that keeps the nonviolent resister going through all of the tension and suffering that he must inevitably confront.

THOSE OF US who call the name of Jesus Christ find something at the center of our faith which forever reminds us that God is on the side of truth and justice. Good Friday may occupy the throne for a day, but ultimately it must give way to the triumph of Easter. Evil may so shape events that Caesar will occupy a palace and Christ a cross, but that same Christ arose and split history into A.D. and B.C., so that even the life of Caesar must be dated by his name. Yes, "the arc of the moral universe is long, but it bends toward justice." There is something in this universe which justifies William Cullen Bryant in saying, "Truth, crushed to earth, shall rise again." So in Montgomery, we can walk and not grow weary.

The problem of race is, indeed, America's greatest moral dilemma. The churches are called upon to take a forthright stand on this crucial issue. If we are to remain true to the gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life.

Many churches have already taken a stand. The National Council of Churches has condemned segregation over and over again, and has requested its constituent denominations to do likewise. Most of the major denominations have approved that action. Many individual ministers, even in the South, have stood up with dauntless courage. High tribute is due the ninety ministers at Atlanta, who so courageously signed the noble statement calling for compliance with the law and a re-opening of the channels of communication between the races.

All these things are admirable and deserve our highest praise. But we must admit that these courageous stands from the church are still far too few. The sublime statement of the major denominations on the question of human relations moves all too slowly to the churches in actual practice. All too many ministers are still silent. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called "bad" people, but the appalling silence of the so-called "good" people. It may be that our generation will have to repent, not only of the diabolical actions and vitriolic words of the children of darkness, but also of the crippling fears and tragic apathy of the children of light. What we need is a restless determination to make the ideal of brotherhood a reality.

THERE IS A WORD which is probably used more frequently than any other word in modern psychology. It is the word "maladjusted." In a sense, all of us must live the well-adjusted life in order to avoid neurotic and schizophrenic personalities. But there are some things in our social system to which all of us ought to be maladjusted. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the inequalities of an economic system which takes necessities from the masses to give luxuries to the classes. I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence.

It may be that the salvation of the world lies in the hands of the maladjusted. The challenge to us is to be maladjusted—as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let justice run down as waters, and righteousness as a mighty stream"; as maladjusted as Lincoln, who had the vision to see that this nation could not survive half-slave and half-free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness"; as maladjusted as Jesus, who could say to men and women of his generation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you."

The world is in desperate need of such maladjustment. Through such courageous maladjustment we shall be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice.



Jubilee Congress of the Baptist World Alliance held in Royal Albert Hall, London, England, in July, 1955

EVERY MAN has at least one idea that he wants to plant in the mind of someone else. Some men have ideas that they would like to spread all over the world.

Baptists have such ideas. If you are a Baptist, with ideas that you want to share, you can feel that you have had some success, for believers in the Baptist way are in 101 countries. "As the stars of the heaven, and as the sand which is upon the seashore" (Gen. 22:17), Baptists have multiplied in the 350 years since Thomas Helwys preached in England and the 150 years since William Carey and Adoniram Judson started the world-wide sharing of the faith.

These Baptists of the wide, wide world are alike enough to have fellowship in the Baptist World Alliance. They are different enough to have deaconesses in Germany, who enter the vocation for a lifetime and wear a special habit; different enough to include outcasts of India, tribesmen of Africa, exiles in Siberia, heads of government in England, Canada, and the United States; different enough to number as members millionaire oilmen and millions of plain citizens. They are so varied that some believe in working with other denominations in councils of churches, while others rebel at the idea.

These differences arise in part out of cultural and social conditions in which Baptists of various areas live; they arise in part out of sincere differences in belief.

What, then, is it that holds Baptists together? It might be called an idea; or, better, a conviction or belief. And the belief? Roger Williams called it "soul liberty." "Freedom" is the word spoken most frequently now. But the word "freedom" is not enough if by it we mean a state of man that follows the victory of an army and the raising of a flag. For some Baptists do not have that kind of freedom, while others who think they have it mistake license for freedom.

It is the freedom of any human being to repent of his own sins and confess them to God through Jesus

BAPTISTS OF THE WIDE, WIDE WORLD

Christ; to read the Bible and allow the Holy Spirit to interpret it to him; to enter freely into the fellowship of the church and to worship and work in the church with only one Lord over him; to declare his faith to others, even though those others may live in the farthest corners of the earth. It is the freedom "wherewith Christ hath made us free" that binds 22,000,000 Baptists in 101 nations into the Baptist World Alliance.

WE HAVE ALL HEARD of the Baptist World Alliance and we know something about it. But is there more that we do not know?

We know of the World Congress of Baptists that meets every five years. In 1955, it met in London to celebrate its founding fifty years earlier in the same city. There have been congresses of the Baptist World Alliance every five years since its founding, except when world wars forced postponement. The next congress will be in 1960, in Rio de Janeiro, Brazil.

Baptists mighty in spirit come to these congresses from countries where they are tiny minorities to mingle with their brethren from lands where Baptists are mighty in numbers. Because of the Baptist World Alliance, Baptists who "have it easy" when they propagate their faith can meet for fellowship with other Baptists whose faith had endured cold exile as well as fiery persecution.

The president of the Baptist World Alliance is the well-known and greatly loved Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va. Presidents of other years have been such great men as John Clifford, elected in 1905; Robert Stuart MacArthur, elected in 1911; E. Y. Mullins, elected in 1923; John MacNeill, elected in 1928; George W. Truett, elected in 1934; J. H. Rushbrooke, elected in 1939; C. Oscar Johnson, elected in 1947; and F. Townley Lord, elected in 1950. Walter O. Lewis, retired, was general secretary before Arnold T. Ohrn was elected to that office.

Women of North America know the Baptist World Alliance in yet another setting, for they are in a North American Baptist Women's Union. This body meets once every five years, the most recent meeting having been in Toronto, Ontario, Canada, in November, 1957. On every continent of the earth there is a similar union of Baptist women.

Young people of the world know the Baptist World Alliance through their five-year meetings, under the leadership of Robery Denny, associate secretary of the alliance. The next meeting of that body will be in Toronto also, in the summer of 1958.

And the Baptist men of the world? They, too, are taking steps that will lead toward unions on each continent.

Many know the Baptist World Alliance through its publication, *Baptist World*, edited by Cyril E. Bryant. Although it is published in English, it has a worldwide circulation. It is the bearer of news of Baptists of the nations to fellow Baptists of other nations.

The Baptist World Alliance has two offices. Headquarters are at 1628 Sixteenth St., N.W., Washington, D.C., and there is a European office at 4, Southampton Row, W.C. 1, London. General Secretary Arnold T. Ohrn has his office in Washington.

We move into the dimly known, or perhaps the dim unknown, when we move from the fellowship gatherings to the studies being conducted by commissions of the alliance. Here the beliefs that identify Baptists are being studied. In study groups the fellowship grows, and understanding of each other grows.

"These ideas could not have been discussed ten years ago by this group," a commission member commented after the sessions of commissions last August on the campus of McMaster University, Hamilton, Ontario, Canada.

Fellowship has matured so that differences can be faced and friendships continue. There are commissions on religious liberty, on the Baptist world mission, on evangelism, on Bible study and membership training, on the doctrine of the church, and on baptism.

The commission on religious liberty deals with a subject so dear to every Baptist that the first Baptist in the first space ship to Mars will doubtless speak of it the first day he is there, and probably will go to prison for his conviction—or be exiled to some remote watery planet. This commission will bring a pronouncement on freedom to the Baptist World Congress in Rio de Janeiro in 1960. It is striving now to perfect a statement that will move the world further toward freedom.

EQUALLY IMPORTANT are studies of the church. Half the Baptists in the world belong to the World Council of Churches. Here they meet churchmen who have strong convictions about what the church of Jesus Christ should be. Orthodox and Presbyterian, Anglican and Congregationalist ideas of the church are discussed. What do the Baptists think Jesus meant to do when he said, "I will build my church"?

The half-portion of Baptists who are in the World Council of Churches must carry for all Baptists the burden of witnessing when the council meets. The Baptists of the world must think clearly and speak their convictions about the nature of the church to their Christian brethren in the World Council of Churches, because only Baptists can speak for Baptists.

Baptism is being studied freshly in the context of religious liberty. What is implied about freedom of religion when a helpless infant is "baptized" into a church that he did not choose? The idea of the regenerate membership of a church takes on new meaning as Baptists study baptism. Here, too, Baptists have a unique contribution that they must make to churches of other denominations.

Christian education has developed more among Baptists in Western countries than in the Eastern lands. A round-the-world sharing of ideas, experiences, and materials is being advanced through the commission on Christian education.

Baptists are incurably missionary. That is the only way to explain why they are in 101 countries and are no doubt even now trying to remove barriers that keep them out of country number 102, wherever that country may be. The commission on world missions is taking first steps to bring together the basic information about where Baptist conventions or unions have missions.

These studies are so important that the next staff member to be added to the Baptist World Alliance will probably be a person to work with the study commissions. His job, when the money to support him can be found, will be to keep the studies going continuously and to interpret results of the studies to all Baptists.

When a dictator or an anti-God government comes into power, or when an authoritarian church takes control and suppresses freedom, some Baptists resist. Some of these Baptists go to prison or die, while others crawl under the barbed wire, cross the frozen lake or river, and escape to freedom. So it was when the Russian red death swept westward and when China found the "new freedom" that enslaves the people. So Baptists resist totalitarianism in Spain when a church that calls itself *the* church cooperates with a government that closes Baptist church doors.

When Baptists in captive areas became refugees, their free brethren in other lands found a way to help them through the Baptist World Alliance. A refugee office was established, with an American-educated Baptist refugee, Adolph Klaupiks, as its director. American Baptists have been constant supporters of this office, and have cooperated with it in a far-reaching refugee resettlement program.

When Hungarian "freedom fighters" fled to Austria in 1956, the Baptist World Alliance set up a camp to receive the Baptists among them, gave them food, clothing, and shelter, and helped them to settle in free countries.

Before this, Russian refugees had fled to China, before it became communist, and later they had to flee again. Mr. Klaupiks flew to South America to find Baptists who would provide homes for them.

Today, Australian and New Zealand Baptists share what they have with Baptists who suffer in Indonesia and on the continent of Asia.

THUS THE BAPTIST FELLOWSHIP becomes more than a five-year meeting where Baptist tourists make Kodachrome pictures, sing hymns and pray with their fellow believers, and pass resolutions with them. It helps in a practical sharing, not only of the gospel, but also of the free way of life in Jesus Christ.

Three thousand or more Baptists from the United States and Canada will go to Rio de Janeiro, June 26–July 3, 1960, for the fifty-fifth anniversary of the Baptist World Alliance. There they will know the fellowship that has grown out of sharing an idea and a faith with many people in this wide, wide world. And they will be glad again that the Baptists of the world have allied themselves together.

Among the Current Books

YEARBOOK OF AMERICAN CHURCHES FOR 1958. Edited by Benson Y. Landis. Office of Publication and Distribution, National Council of the Churches of Christ in the U.S.A. \$5.

This is the twenty-sixth issue of this standard reference book, which has become indispensable in its field. Included in its 320 pages are directories of all religious bodies in the United States and many in Canada, together with names and addresses of executive personnel; a calendar of the Christian year; a section of statistical and historical information; and an analysis of trends in American church life. A good index brings the desired information quickly to one's fingertips.

THE THUNDERING SCOT. By Geddes MacGregor. The Westminster Press. \$3.95.

This is a very readable brief biography of John Knox. Its author is the professor of philosophy and religion at Bryn Mawr College, but until a few years ago he preached and taught in Scotland. There are probably few more dramatic incidents than the struggles between Mary Queen of Scots and John Knox. The famous conversations between them, set forth in this book, show in dramatic fashion the real struggle inherent in the conflict between the old and the new church. Everybody knows who John Knox was, but few know what a struggle he had to establish the faith in which he believed. Early in his life he was sent to the galleys for nineteen months, and survived this terrible experience. When he finally had Scotland under his thumb, Mary Queen of Scots came into power, and he had to fight his battle all over again.

MASTER ROGER WILLIAMS. By Ola Elizabeth Winslow. The Macmillan Co. \$6.00.

Ideas of the Baptists have become so deeply imbedded in people's thinking that a modern writer can offer a new biography of Roger Williams without indicating that he was ever a Baptist. That would seem to be the only way to account for such an omission in this otherwise well-documented book. The new biography uses all the limited material available to tell of the forces that played upon Roger Williams during his formative years in England. Against this background, the reader is not surprised to discover Williams pioneering for freedom in Massachusetts and Rhode Island in his adult years. Even his winter trek

through the forests to Rhode Island, after being banished from Massachusetts, is not as impulsive or unplanned as some accounts imply; for Miss Winslow shows that he knew quite well the place of his exile. Miss Winslow, a Missourian now on the faculty of Radcliffe College, Cambridge, Mass., knows her source materials well and carefully indicates these in her 328-page book. The drama and powerful emotional content of the life of Roger Williams is factually written, but the force of the drama and its deep emotion are not conveyed to the reader. The Baptist reader will respond most sympathetically to Roger Williams' preaching to the Indians and to his sense of equality with them in all his dealings.

100 DEVOTIONS FOR BOYS AND GIRLS. By William L. Woodall. Association Press. \$2.00.

For each day here is a brief Scripture reading, a story-meditation about growing in faith, and a brief prayer. The book arranges these meditations around these general headings: "Some Ideas About God," "Some Pictures of Jesus," "How Shall I Pray?" "How Do I Know What Is Valuable?" "Playing My Part in the Whole," "What a Christian Is Like." The story-meditation material is excellent. There are a number of athletic analogies, and some that have to do with science and biography. A constructive kind of morality and faith is presented.

PICTORIAL HISTORY OF PROTESTANTISM. By Vergilius Ferm. Philosophical Library. \$10.00.

Never before has there been assembled in one book such a complete collection of photographs, drawings, etchings, lithographs, and maps depicting the history of Protestantism from its pre-Reformation beginnings among the medieval nonconforming religious groups to its current expression in the established denominations, as well as in the less well-organized sects and popular cults. The author has treated the name "Protestant" as a general term for the spirit of nonconformity, and thus includes in his collection all the important groups which predated, were concurrent with, and have appeared since the Reformation, bearing the stamp of nonconformity in religious matters. Therefore, within the covers of this book we find wonderful pictorial presentations of such strange bed fellows as the Anabaptists and the Mormons; the Missouri Synod Lu-

therans and the Jehovah's Witnesses; The Salvation Army and Aimee Semple McPherson's Church of the Four-square Gospel. Accompanying each series of descriptive illustrations is a synopsis of the major historical events in the development of the particular group and the significant tenets of its faith. The author determined to present a "panoramic story" of the spirit of nonconformity and he has been eminently successful. One who wants to remember the important events in the course of "Protestant" history will find this pictorial presentation exceptionally helpful.

FAITH IN CONFLICT. By Carlyle Marney. Abingdon Press. \$2.50.

This book came out of a conversation between two men snowbound at the Grand Canyon. One was a world traveler, brilliant and educated, a thoroughgoing skeptic. The other was a Christian. They talked about Christianity and science, Christianity and the problem of evil, Christianity and culture, and Christianity and death. Believing that scientific doubt has become a dragon, Dr. Marney calls his first chapter "Faith and the Dragon." Evil is the serpent; culture is the falcon; and death is the vulture. This thoughtful book contains some of the best present-day Christian thought in the field of apologetics.

THE BALANCE OF TRUTH. By Katib Chelebi. Translated by G. L. Lewis. The Macmillan Co. \$3.25.

This book, written in 1656 by a famous Islamic commentator, consists of a number of essays on controversial points of Islamic doctrine and practice. There are chapters on smoking, the use of drugs, dancing, singing, the relationship between Judaism and Islam, and the like. The constant theme of the book is the futility of trying to force people to abandon practices which, while not justifiable according to the strict letter of the law, do not seriously conflict with it either, and have become rooted in custom. In preaching, the Mohammedan is never to let his sermon contain any remarks that go against the customs and conventions of the citizens. In other words, the minister is to let the people do as they please. There is nothing quite like this book in Islamic theological literature. In it there is much common sense and humor. The author is never afraid of speaking his mind if he thinks some representative of Islam is talking like a pompous prig or a gibbering idiot. But should not religion have some concern for reform? That would seem to be a good question for Christianity as well as Islam.

The Right to Know

By BETTY A. ISBISTER

A MERICAN BAPTISTS have a right to know what happens to the money they give to the Unified Budget. Where does it go? How is it used? One of the functions of the department of literature of the Council on Missionary Cooperation is to convey this information through its publications to those who have given their money to the work of Christ throughout the world.

Production

A most important function of the department is the production of literature, pamphlets, and books. Through this flow of material it seeks to interpret the program of the American Baptist Convention; to interpret American Baptists to themselves and to the general public; and to interpret our Baptist world mission. Specific leaflets, such as "Why Do We Need Annual Missionary Offerings?" "B.Y.F. Spotlight," and "Literature Highlights," are also designed and written for the societies and agencies of the convention according to specifications submitted.

Along with the various leaflets produced, a familiar annual publication interpreting the program of our convention is *A Book of Remembrance*. The 1958 edition contains the thrilling story of men and women fighting the barriers of ignorance, disease, and

prejudice; new churches springing up to point men's hearts to God; educational institutions expanding and building to meet the needs of a growing student population—in short, here is the record of our American Baptist witness. It is a book about American Baptists and for American Baptists. Copies are available at \$1.00 each from denominational book stores, or through the state and city offices.

The *American Baptist Calendar* is still another way in which the program of the convention is brought to the attention of pastors and laymen.

An important publication designed to interpret American Baptists, both to themselves and to the general public, is the booklet entitled "Faith and Fellowship of American Baptists." It contains chapters on "Who Is a Baptist?" "Our Work to Win America for Christ," "Priesthood of the Believer," and "All the World"; charts of denominational organization and church organization; maps of home- and foreign-mission fields; a suggested constitution for Baptist churches; the work of The Board of Education and Publication; and many other items of interest to Baptists. Written in language easily understood by the layman, it has an appeal for young and old alike. Copies are available at 85 cents each; ten or more copies, 75 cents each.

Recently a secular magazine offered in its Christmas issue a "free library of faith" consisting of tracts and pamphlets published by leading denominations. Over fifty individual requests have been received to date by the department of literature for the following American Baptist pamphlets listed: "American Baptists and the Baptist World Alliance"; "Baptist Groups in America"; "American Baptists and the National Council of Churches"; "When You Choose an American Baptist Church"; "Story of a People—the Baptists." Each day brings more requests from people desirous of information about Baptists. Here is an area in which the department plays a part in interpreting American Baptists to the general public.

One of the ways in which literature interprets our Baptist world mission is through the "New Subscription" plan. For \$1.50, a subscriber receives *A Book of Remembrance*, four issues of *The Secret Place*, plus a generous sampling of the new literature produced by the Council on Missionary Cooperation, as well as many of the new publications from the societies and agencies of the convention. This material, sent out in packets, is a valuable aid both in program planning and in keeping American Baptists up to date on the work the convention is doing both at home and abroad.

Publicity and Promotion

The production of leaflets, pamphlets, and books is of little value, however, if they fail to reach the attention of those for whom they were written. It is of vital importance that American Baptists know what is available in the way of new literature and pamphlets, and where they may be secured. Promotion of these materials is done largely through advertisements and articles appearing in various Baptist periodicals and some secular publications; through literature displays at state conventions, women's house parties, the annual convention, the American Baptist Assembly at Green Lake, Wis., the church, Baptist book stores, and through the regular correspondence directed to the department. The various societies and agencies in the convention also cooperate in sending publicity materials and leaflets to their individual mailing lists.

Distribution

It could well be said that "distribution" is the end result of production and promotion, so far as the department of literature is concerned. Of what value is the production and promotion of materials if the individual or church requesting them has to wait a long time for delivery? Delay in



prompt shipment can spoil a well-planned program, causing disappointment and undue inconvenience. Thus every effort is made to process all orders promptly and efficiently.

There are several methods of distribution, as materials are shipped on both a wholesale and retail basis. Leaflets may be sent free to state and city offices for circulation, but can also be distributed from the department. Books and pamphlets are usually sent on consignment to Baptist book stores for resale. In certain cases they are also available from the state offices and the department of literature. An effort is made to have the materials produced available through as many channels as possible in order to better service the denomination.

The department not only fills requests for specific titles, but endeavors to fill requests for literature for special needs. Sometimes this involves a letter or phone call to another organization, or perhaps even another denomination in order to secure the item requested.

The department of literature of the Council on Missionary Cooperation exists to serve the churches. Through the materials it produces and distributes, it seeks to challenge American Baptists, not only to support the program of their convention, but also to re-examine their own commitment as individuals, in the light of what Christ has done *for them* and could do for the world *through them*.

Radio-TV Workshops

The radio and television workshops at Green Lake, Wis., last year were the most successful to date. Advance plans, however, indicate that the two workshops for this year hold even greater promise.

While radio and television are usually mentioned together, there is a vast difference in the practical use of these media.

There will be one workshop specifically designed for those whose principal interest is radio, and the other workshop will be devoted to the field of television.

The radio workshop will be held July 5-12, and the television workshop will be held August 2-9. For information concerning the leaders and the agenda, please write to the Radio-TV Department, 152 Madison Ave., New York 16, N.Y.

American Baptist On CBS 'Church of the Air'

The Sunday after Easter, April 13, Reuben P. Jeschke, president of Sioux Falls College, Sioux Falls, S.Dak., will speak on the morning segment, 9:30-10:00 A.M. E.S.T.

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Ladies of the Same Cloth

Belgian Congo's World Day of Prayer

By MARGARET C. ALSEN

WHEN I think of the last World Day of Prayer service I attended in the States, with a huge crowd of women in a fashionable New York church, with a famous speaker and lovely music and hothouse flowers, I smile over the contrast with the one I have just experienced.

We, here on the station, got off to a rather early start, quite by accident. Somehow we mistook the hour, and we drove over to the African city sixty minutes ahead of time. I am glad we did, or I would never have had an idea of how eagerly the Congolese women were awaiting the event. There were at least thirty women ahead of us, and more were arriving every minute. They waited patiently outside the church gate, for at that hour the school children were having their daily chapel service.

Most of the women had their babies on their backs, and their Bibles and hymnals on their heads, as usual, but what was very definitely *not* usual was that nearly all of them were dressed alike in a chocolate brown cloth with a white lace design, and a headscarf of copper and brown. They were celebrating by appearing for the first time in a "uniform" they had selected for the just-created-this-year Woman's Society—La Societe des Femmes Chretiennes.

Innovation

The uniforms were their own idea. Since we missionaries are also members of the Woman's Society, we, too, have uniforms now, and it is reported that other Congolese women say, "Behold, how these Protestants love one another—they all wear the same cloth!" That is all to the good, though it certainly is not the only way we express our love for one another.

The church had been decorated with pink hibiscus flowers and the bright yellow flowers of an African shrub. Three African women (and a baby) sat up in the front, ready for their parts on the program, and three hundred other women (many with their babies) crammed themselves into the small, shabby building. The service was mostly in Kikongo, with

some singing in Lingala, and twenty different women prayed in twenty different languages. Of course, we forced that a little bit, with missionaries praying in Greek and Flemish to bring the total up, but sixteen of the languages were Africa's own, spoken by women who had migrated to Leopoldville from tribal districts all over the Belgian Congo. Some of them were well poised, and some were very shy, scarcely speaking above a murmur. The president of the society, Mama Mattie Marie, gave a short talk.

Outreach

After the large meeting in the main church, teams of the women went out to hold services for smaller settlements a little farther away from the center of the city. In the afternoon, three carloads of teams went still farther out to the churches in outlying villages. Now, the back of a pick-up-truck is not the most comfortable place in the world, and when after ten minutes you leave the paved roads of the city for the narrow clay roads of the bush, pitted and rutted from recent rains, you have a bone-jolting, bruise-risking experience.

After a half-hour of travel between walls of grass and palm, over a road that sometimes widened into little settlements, we let off the first team at the village of Kimbwala and proceeded along the same road to Ngombe, where the church has a pastor. The women of the village had already gathered in the school-church, and though we were late, the pastor's wife (Mama Mattie's mother) had kept them, sure that we would eventually arrive. They sang us a welcome song, said hello with their lovely custom of soft handclaps, and, after we had left another team, waved us on our way toward the last village out, Mfuti.

Try It Sometime

The road grew narrower and ruttier, and I was most thankful that Jerry Weaver was at the wheel, not I. In one place, Jerry and his cook had to get out and hack fallen branches

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out of the way with a machete (standard Congo car equipment). In another place, we got downhill between ditches several feet deep where there was practically no roadbed left, wondering how we would ever make it up again on the way back. Then, rather abruptly, the road ended in a tiny clearing. The truck turned around and backed through the underbrush a hundred yards or so, bringing us to within a few steps of a little river.

Here several African youngsters were bathing, and across the river a substantial tree trunk was serving as a bridge. One of the women had worn high heels in honor of the importance of the occasion, but she made it across with the help of a staff. I had worn loafers, but took even them off in order to be a bit more sure of foot. It would hardly do to appear at a church service soaked from a dunking in the river. But it made an impression on the women, for on the way back they told the others, with evident approval, that Mama Alsen had gone across the river barefoot.

Destination Reached

We climbed the hill on the other side of the river, trailed by a growing group of youngsters, and went to the school-church. Here we found, not the waiting women we had expected, but the village teacher, drilling his fifteen or twenty charges. He explained to us that the women had given up and gone home, but he dispatched messengers to gather them again.

Our twenty-minute wait gave me time to take a good look at the building. I was told that it was not very old, but to me it gave the impression of having been in service a long time. One climbs in gingerly over a high threshold and sees a room that would seat fifty or sixty people. There are large window holes in the sides, but no frames, panes, or screens. To the right, half the "floor" is cement. The left half, several inches lower, is red dirt, stony and unswept. At the front, a wavering line of building blocks indicates the space for the preacher, and another group of blocks supports black-painted boards, very worn, which serve as blackboards for the school.

But a glance out the window lifts one's heart. Just outside, lovely blossoming acacia trees raise their yellow candles, and a colony of birds, with their nests built apartment-house style in the high bare trees, twitter loudly and cheerfully.

"Unto the Least . . ."

Finally, the women decided to start the service. The audience consisted of four or five women (with babies),

a grizzled old man leaning on a crooked staff, the teacher, the schoolboys, and the delegation from Leopoldville. We sang, one of the team women spoke, we sang some more, another woman spoke, and we prayed. The sincerity of the women impressed me greatly.

At the last minute, we remembered to make an offering. The World Day of Prayer is, after all, a time for missionary giving. And sure enough, tied in the corners of their *kitambalas*, the village women had brought a few francs. Added to the gifts from the other villages and from the big churches in Leopoldville, the money was to go to the Congo Protestant Council for the expenses of Bible women in the growing cities of Congo.

Farewell for Now

The trip back home was not a let-down. The whole congregation accompanied us down the hill back to the river, and a few of the schoolboys even followed the truck as we drove away, running until their lungs could not take any more, and then grinning and waving until we had disappeared. We gave the teacher a short lift back to his own village, and then we man-

aged, with held breaths, to negotiate the uphill climb where the roadbed was so badly washed out, and came to Ngombe again.

The pastor's wife, after the meeting, had taken the visiting women back to her house and served them *nsafus* (a pretty blue tropical fruit with deliciously bitter green flesh), and they were not quite ready to leave. So we waited, and as we rested, along came the Ngombe teacher with a double file of boys and girls stringing along behind him. He had had them all down to the Congo River for baths. Congolese are the bathingest people!

The next day I saw some of the women, and we compared aches and pains. One of them said, "Never again!" but I am sure she did not mean it. For all of us, American foreign missionaries and Congolese home missionaries, sharing our faith and our Christian experience with others, and knowing that we in our little corner of the world are a part of a worldwide day of worship and prayer, we had widened our horizons of friendship, which had drawn us closer to each other and to the Lord whom we all serve.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Autumn Recollections of Summer

By ESTELLE MARLIN

TO YOU WHO teach and work in the homeland that Christ may be known, and to you who give and pray that messengers may go forth to tell of God's love, I wish to say thank you for all you have done for the work in Alaska during these past months.

As I write, I am sitting by the living-room window in my attic apartment. It is a lovely autumn day. A gentle breeze is blowing. The intense boat activity of the early fishing season has almost ceased. The constant plane activity in the channel, which came with the closing of the fishing season, has finally settled down to normal. The children are in school, and so the streets and yards are fairly quiet during the morning hours!

Summer Camps

We had a good summer, a full summer. As I look out across the bay to Woody Island, I recall our summer

camps there. In my mind's eye I see the *Evangel* traveling back and forth, transporting campers and supplies. When the Navy decided to release



Missionary Estelle Marlin at work

some men early and to send others back to the States earlier than anticipated, our fine camp committee was shattered. Those remaining carried the work of those who were away fishing, vacationing, or at school. Some fine, busy people volunteered to work in the junior camp, however, and our personnel problem was solved.

By Sunday, July 28, seventy campers were registered, ten more than last year, and we issued a call for more young people to help as junior counselors. By that evening the total registration numbered seventy-eight campers! The next morning, campers arrived at the church with their parents, laden with luggage. Four women and some Navy men helped check in and assign boat trips.

A Navy officer came with his son to ask if the boy could go. We almost said, "No," but somehow could not refuse. Then a mother arrived with her son. He was not expected back from a trip in time to come, but there he was! Another mother who had recently heard about the camp brought her son and daughter. The final registration was eighty-two. In addition, there were ten adults, nine high-school boys and girls, and six small children in the staff section.

The *Evangel* made three trips; the spaghetti supper had to be stretched; and there was some confusion about fitting everyone into available quarters. Overbalancing the inconveniences, however, were the swim session, the singing around the tables, and participation in the first vesper service. The children were so tired that at bedtime they fell asleep almost immediately. A group of boys awakened at 3:00 A.M., ready to stir things up a bit, but one of the junior coun-

sels took them to the building where we planned to show films. He put the boys to work sweeping down cobwebs and cleaning the rooms!

Five clear days (usually it rains three or four days) provided an unusual experience, with campfires, a hike, a picnic, and swimming. The entire teaching load fell to Norman and Joyce Smith and me. The Bible and missionary study classes were necessarily large, but the children were interested and responsive, and it was a joy to teach them.

One day, we took a two-mile hike to a lovely lake, where we sat down on the moss and rested and enjoyed the coolness from the lake. The night we had our picnic and campfire, the whales put on a performance for us. The children still speak of those quiet moments by the sea as Mr. Smith spoke of God's power.

Forty-one Decisions

On the last evening of camp, forty-one children responded to the invitation to come to the front of the chapel if they loved Jesus and desired to follow him. The first to respond was the boy we almost did not take with us on that last morning. Several children whose fathers are in the armed forces and move from place to place, said, "I wish I could be here to come next year." In October, we held a follow-up course for the boys and girls who made camp decisions.

The parents were very much pleased with their children's camp experiences. The mother of the boy and girl we accepted at the last minute was the first to volunteer as a helper for next summer. The mothers who cooked for us prepared excellent meals. A grandmother who was visit-

ing in Kodiak served as nurse. A mother of three children and an older woman, who recently came to Kodiak, served in the dining room and tackled the tremendous job of dishwashing. The young people who helped worked hard those five days.

Norman and Joyce Smith were tireless in carrying out their responsibilities as teachers, counselors, and assembly leaders, as well as serving as camp pastor and devotional leader, respectively. Muriel Turner Thiel, a former housemother at the Kodiak Baptist Mission, was in charge of the crafts period and helped elsewhere as needed. The assistance of these three, plus the willing cooperation of the children, immeasurably facilitated my task as dean of the camp.

On August 6, forty-two junior high campers, eight adults, four small children, and six older youth set sail for a seven-day camp. I sat this one out, and Mr. and Mrs. McQuery, Mr. Wick, and Mr. and Mrs. Smith did the teaching and counseling. Volunteer workers did the cooking and dining room work. This group of campers also made a fine response when given a chance to accept Christ as Savior and to dedicate their lives to his service.

This was the first year we separated the junior and senior highs. Many of our young people were working and could attend only part time; therefore, attendance at the senior-high camp varied from day to day.

An unplanned temperance lesson occurred one morning when the group discovered a man on the beach with two half-empty bottles near by, and his money strewn all over the beach. The young people gave him hot black coffee, gathered up his money for him, and helped him to his cabin on Woody Island.

National Missions Conference

Attention: All friends of mission work and missionaries.

The annual National Missions Conference, at the American Baptist Assembly, Green Lake, Wis., summons you to appear August 9-16, for a week which will be memorable the rest of your life.

Churches, send your pastors and the chairmen of your missionary committees; then be assured that you will have the facts from American Baptist mission fields presented to you during the coming year.

Approximately sixty home and foreign missionaries will speak. Charles L. Seasholes will be the vesper leader and J. Lester Harnish will be the Sunday morning preacher.



This former government building was given to mission for camping purposes

The Bright Beginning

By MAE HURLEY ASHWORTH

*I am waiting
For the sunrise
In my country,
For the bright beginning
Of a new Japan. . . .
As Israel waited for its heart's desire,
Lead us again, O God, by cloud and fire.¹*

TOYOHICO KAGAWA, one of Japan's great Christian leaders, wrote these prayerful words soon after the close of Second World War. As his ministry took him about his country, he saw that defeat had left the Japanese people with spiritual and emotional scars more frightening than the charred ruins of Hiroshima. A proud people had been humbled, their belief in a divine national destiny had been shaken, and they were still too numb to look for new directions.

The Christians of Japan, a scant half per cent of the population, could point a way, but it was hard for them to make themselves heard. They looked hopefully for support from their fellow-religionists in the West, and they were not disappointed. After the end of hostilities, a group of leading American churchmen went to Japan, returning a prewar visit of Japanese churchmen to the United States. Their pilgrimage was no mere gesture of courtesy. They carried with them the love and concern of North American churches for Christians in a distressed land.

Unbroken Ties

The ties between Japanese churches and churches in North America have never been broken. To maintain and strengthen these ties of unity and to help Christians on this side of the Pacific to understand the tremendous changes that are taking place in Japan today, the thirty church denominations that plan and publish materials cooperatively, under the imprint of Friendship Press, have issued a complete program of publications about the island empire of the East. These materials will be used for planned study in churches throughout the United States and Canada.

Japan is in process of becoming a new nation. The study of Japan will give North American Christians an opportunity to look at that country, and see its achievements, shortcomings, and new directions. It will help

us to understand the development of the Japanese church and the vital role it is playing, despite its minority status. It will show us how we can give support to Japanese Christians as they take their stand for eternal values against the forces of reaction and violence.

Study Books and Materials

If your church organizations like "solid" study, you will want the interesting but comprehensive books written by Christian scholars who know, love, and understand Japan. If you want to "see" the country, you will like the illustrated books, filmstrips, films, and the children's picture sets. For those who enjoy a personalized approach, there are delightful biographies of Japanese Christians and children's storybooks that will intrigue the younger set.

Several books are designed to help toward an understanding of Japanese culture. Maps, plays, a recording, and supplies, that will give atmosphere to a Japan-centered church supper, offer infinite possibilities for all-church or public programs. There is a wide range of materials for all age groups. See "Friends Through Books" for a list of the study materials. Sunday church-school classes, circles in the women's societies, and other organizations may use these materials for a most stimulating study.

Christian World Mission Summer Conferences

"The Christian Mission in the Middle East" will be one of the major themes considered at the 1958 interdenominational summer conferences on the Christian world mission, which should prove helpful.

Dates, locations, and contact persons for the six conferences are:

Southwest Conference on the Christian World Mission, Mt. Sequoyah, Fayetteville, Ark., June 13-19. Contact Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.

Northfield Conference on the Christian World Mission, East Northfield, Mass., June 29-July 6. Contact Wil-

liam C. Walzer, 257 Fourth Ave., New York 10, N. Y.

Silver Bay Conference on the Christian World Mission, Silver Bay, N. Y., July 9-16. Contact Joyce Clark, 257 Fourth Ave., New York 10, N. Y.

Ecumenical Mission Conference, Asilomar, Calif., August 1-6. Contact Janet Verkuyl, 83 McAllister St., San Francisco, Calif.

World Mission Institute, Northwestern University, Evanston, Ill., August 4-8. Contact Rev. Philip O. Evald, 77 West Washington St., Chicago, Ill.

Chautauqua Conference on the Christian World Mission, Chautauqua, N. Y., August 17-23. Contact Mabel Head, 456 E. New England Ave., Winter Park, Fla. (After April 15—Chatauqua, N.Y.)

The consultations on the Middle East will bring to these conferences outstanding Christian leaders from that important area of the world. Discussions will center about a series of books to be published in the spring by Friendship Press. Among these are *Middle East Pilgrimage*, by R. Park Johnson, noted missionary in the Middle East; *The Lands Between*, by John Badeau, president of the Near East Foundation and for many years president of the American University at Cairo; *New Voices, Old Worlds*, by Paul Geren, vice-president of Baylor University and former state department official in the Middle East; also, an adult study guide on the Middle East prepared by Yahya Armajani, an Iranian, now a professor at Macalester College.

The second major theme of these six conferences will be "Christian Concerns of North American Neighbors." Delegates will consider major issues of concern among Christians in Alaska, Canada, the United States, Hawaii, Mexico, Central America, and the Caribbean area.

Among these concerns are poverty, race relations, religious discrimination, and many other facets of human need that confront the church.

Serving as source materials for this theme will be the following spring publications of Friendship Press: *Concerns of a Continent*, written by seven specialists in these areas and edited by James W. Hoffman, author of *Mission, U.S.A.*; *The Shadows They Cast*, a series of personality sketches of outstanding Christian leaders from all these areas of North America, written by Janette Harrington, author of *Look at the City*.

Baptists will keep in mind the National Missions Conference, Green Lake, Wis., August 9-16, where they will hear leaders interpret the two study themes and will meet many of our Baptist missionaries.

¹ From *Songs from the Land of Dawn*. Compiled by Lois J. Erickson. Copyright, 1949, Friendship Press.

The Bible



FEBRUARY . . . *Hosea,*
Joel, Amos,
Obadiah, Jonah

MARCH . . . *Romans*

Book of the Month

Hosea—Hosea, who is perhaps a young priest, has an unfaithful wife who, when she is ultimately being sold as a slave, finds his love for this woman indestructible. He buys her and restores her to his home. Hosea's experience becomes a parable of God's love for his people. His whole message is a summons to Israel to seek the God whose love will never fail. Written about the latter half of the eighth century before Christ.

Joel—One of the strangest books, Joel reads more like apocalypse than prophecy. It draws a picture of the end which is to come to the established order. Monstrous divine agents, described like locusts, appear to work ruin and destruction on the earth. The narrative of desolation is followed by a call to prayer and the final promise of recovery. It reveals knowledge of the prophets. Written about 400 B.C., it embodies the indomitable spiritual hope of the Jews.

Amos—Amos, the herdsman from the south of Palestine, was the first recorded voice to rise in protest against social wrongdoing and in behalf of moral responsibility as the expression of religion. This book consists chiefly of his addresses in Samaria and Bethel against tyranny, oppression, corruption, greed, lust, and injustice. Being expelled for them, he doubtless retired to the wilderness to await the judgment and fate he proclaimed. The earliest of the writing prophets wrote about 750 B.C.

Obadiah—The shortest Old Testament book is a single small collection against a foreign people, the Edomites. Two of these are in Jeremiah 49. Nothing is known about Obadiah, whose name means "Servant of Jehovah". It is possible that Jeremiah may have uttered these oracles.

Jonah—This book is unique because it is a narrative about the man whose name it bears. Only one sentence of his message appears. The lesson of the book is in the man and his actions rather than his teaching. The interest lies in the interpretation. One takes the story literally and concentrates on the miraculous deliverance of Jonah. Another, not denying the possibility of the miracle, puts the stress on the love and pity of God for sinful men, even though they may be outside the people of the Covenant. Its message is valid for all time.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

America for Christ Offering

An Experience with Kindergartners and Their Parents

By DOROTHY NICHOLS

KINDERGARTEN boys and girls of the First Baptist Church, Oak Park, Ill., like to participate in offering projects when the offering bank is attractive and in the form of an object that appeals to them. This was true of the bank for the America for Christ Offering last year, the tepee of an Indian-American family, with which they had had vicarious experience.

The first Sunday in February, the superintendent showed them the tepee banks, explaining in part, "We know you will want to give to all our friends, so that they may hear stories of God's love for them." At that time they were told to return the tepees in three weeks, when their parents would come with them to church school. Each Sunday they would ask, "Is it the next Sunday we bring our tepees?" The superintendent would explain it was the following Sunday, reminding them it was the times they would have their mommies and daddies come with them.

Each year it has been the custom for the kindergarten department, along with other groups in the preschool division, to have an open house. This year it was decided to combine the open house with the day the children were to bring their offering. Though tepees had been given only to kindergarten children, parents of children in the nursery and in the creepers' room, the two-year-olds, and the three-year-olds were invited to share in the breakfast and to visit the rooms of all the children in the pre-

school division. The parents of the three-year-old children and the children were invited to share in the worship service in the chapel.

Many of the parents were in the young couples class, known as Marcos, which had been discussing some of the problems of our Indian American friends. Our monthly church publication had carried an article in January, announcing the plan for that day. Later announcements were made in the weekly church bulletin. The annual church letter had gone out to each family in the church, inviting them to participate in the America for Christ Offering. For the most part, parents were invited through the children. Eighty per cent of our four- and five-year-olds had at least one parent present, and practically all the other children whose parents were not present were prevented because of illness of other children in the family, or because they had to be out of town.

The tea table, at which rolls and beverage were served to the parents as they came in, had an attractive display of American flags emphasizing the patriotic theme for February, plus arrangement of the tepee banks. Two mothers poured. Parents were invited to sign the guest book, which was located at a smaller table convenient to the tea table.

In other years parents usually visited in the different rooms, after their breakfast. Kindergarten parents were invited to come to the kindergarten room as soon as they finished eating. The children welcomed them



Children, parents attend worship service on Indian American mission theme

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by singing "Good Morning to You," and then parents and children joined in learning a new song, "Boys and Girls Around the World." The superintendent then explained that instead of having the story now they would have it later in the chapel, but asked if the parents would like to work with the boys and girls in making Indian hat bands. Emphasis was placed on the fact that Indian Americans like to dress up as we do when they are sufficiently happy or having a party, and they wear these at that time.

At a signal previously agreed upon, the children and adults lined up wearing their Indian hat bands to go to the Memorial Chapel. Just before they entered, they removed their hats. As they came into the chapel the organ was playing lovely, soft music. A large portable bulletin board had pictures of our Indian American friends, including the picture of Blue Cloud and her family going to church. A small worship center featured the large tepee with offering baskets placed in front of the bulletin board. This tepee, patterned after the bank, was made by the father of one of the junior highs, and had been used by that group on their worship table.

The worship service included a brief call to worship, and prayer songs were sung by the kindergarten children, who came up front. They were led in their singing by a five-year-old girl. After the children sang their songs the minister of education told the story, "Blue Cloud's Surprise," and then asked two of the children to receive the offering. This was presented as an opportunity to share with our Indian American friends who need Bibles and picture books, so that they, too, may enjoy the stories of Jesus as Blue Cloud did.

The parents knew about the offering, as they had heard the superintendent tell the children when they were in the kindergarten room to bring their church envelopes to the chapel. The response was generous. The service came to a close after children and parents sang "Jesus Loves Me." After the closing prayer by the leader, the children were dismissed to return to their rooms for the church hour for additional activity.

Why Is Offering Important?

Each year our denomination gives us an opportunity to share in two annual offerings, both of which are designed to undergird the world mission of American Baptists. On the last Sunday in February, our giving is directed toward home missions and Christian education. In October, on World Communion Sunday, our con-

tributions go to the support of our foreign-mission enterprise and to the aid of aged ministers and missionaries.

Without these two offerings our witness would be seriously curtailed. One dollar out of every four dollars made available to our national agencies for the proclamation of the gospel must come as a result of these offerings, or the work we do together will suffer.

In the mind of Christ and in the teachings of the New Testament, we have one mission that encompasses all mankind. It begins with you and with me, and it extends to the uttermost parts of the world.

This, then, is our supreme task as Christian men and women—to bear witness to the good news as found in Jesus Christ. The goal for this offering, to be received on Sunday, February 23, is \$400,000. Through participation in the America for Christ Offering, we can once again make our witness heard.—RICHARD HOILAND, *Chairman, 1958 America for Christ Committee*

Children's Materials

To interpret the America for Christ Offering to children, use the folder

with the children's story, "Come Visit Our Church," and the colorful red and black offering box which looks like a church.

For additional story and picture material, use the stories from *Making New Friends*, pages 30-35: "Our Best Home," "His Children," "Christmas Carols," and "Juniors Lead the Way." These stories, written by Baptist ministers, share with us the ways these churches and their children have reached out into their communities to find other boys and girls who have not yet come to know and love Jesus Christ, our Lord and Savior. *Making New Friends: In Japan, In the United States* is priced at 75 cents.

Still another source of additional story material is found in *Home Mission Digest*, 1957, price 60 cents.

In the picture story set, "The Bible Travels Today," price \$1.00, teachers and leaders will find two stories with pictures that will help boys and girls to think about reaching out into their own communities: "Dan Learns to Read" and "The International Party."

All these pieces of Baptist material are available from your nearest American Baptist book store.

Send for them at once and be assured of a successful offering.

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Baptist Youth World Conference

THE CAMPUS of the University of Toronto, Toronto, Canada, will be the meeting place for six thousand young people from fifty different countries, as they gather for the Fifth Baptist Youth World Conference. The conference will open Friday evening, June 27, and will end at noon on Wednesday, July 2.

Dynamic Speakers

You will hear dynamic speakers each day on such themes as religious freedom, world peace, racial tensions, personal morality, communism, and the Christian home. After these addresses there will be a period of discussion. The afternoons will be devoted to interest groups, such as drama, music, and recreation from the international point of view.

Various countries will have special emphases each day. This will give young people an opportunity to tell of their work.

This is the first time a Baptist youth world conference has been held on this continent. It met previously at Prague, Czechoslovakia, 1931; Zurich, Switzer-

land, 1937; Stockholm, Sweden, 1949; and Rio de Janeiro, Brazil, 1953. You will not want to miss this opportunity to meet young people your own age from other countries. Attendance at Toronto will enrich your spiritual life beyond all past experiences.

Register Early

Send for the forms now. You may get the forms and any other information about this conference from your association chairman of youth work, or by writing to the national Baptist Youth Fellowship office, 1703 Chestnut St., Philadelphia 3, Pa.

See you in Toronto!

Share Our Surplus

S.O.S. is the relief project which has been sponsored by the Baptist Youth Fellowship for the last several years. It is an appeal for funds in order to help share our surplus with the needy peoples of the world. The Government will give this excess food to hungry people if church groups will raise the money to pay the cost of transporta-

tion. One dollar given for this purpose will send over two hundred pounds, and as high as four hundred pounds of nourishment to the needed areas.

This is the month for you to have a special emphasis on this project. Conduct an S.O.S. party for all youth and adult members of your church school. An offering should be received at the party and turned over to the mission treasurer, labeled "S.O.S."

In recent years a splendid job was done by our young people. Let us not now fail our friends across the seas.

Fellowship Guild

New Guilds

Fellowship Guild chapters have been popping up here and there across our convention. Many have asked how you go about starting a guild. We have a packet, called "Information Packet for New Guilds," which contains the basic material needed when starting a new guild chapter. Following is a brief statement of what you should do as you begin your chapter. There is not enough room here to go into great detail, and so, in order to help you, we will extend this article over a period of time.

The Fellowship Guild includes all girls from 12 to 24: Ann Judson chapters—12 to 14; Sallie Peck chapters—15 to 17; and Alma Noble chapters—18 to 24. For each of these age groups the girls work in four areas of emphasis: Christian personality development, Christian home, skills and vocations, and missionary world outreach

Counselors

The national Fellowship Guild counselor is appointed by the National Council of American Baptist Women. The state guild counselor is appointed by the board, committee, or department of Christian education of the state convention, after consultation

with the state B.Y.F. cabinet, and the state woman's organization. She automatically serves on the state committee on youth work.

In the association, the Fellowship Guild counselor is appointed by the association Christian education committee, after consultation with the association B.Y.F. cabinet and the association women's organization. The local Fellowship Guild counselor is appointed by the board of Christian education of their church, which acts after consultation with the woman's organization and the B.Y.F. cabinet. After she has been appointed she begins to plan for the first meeting with her guild girls.

For the first meeting, invitations should be extended to all the girls in the B.Y.F. who are in the proper age group. At this first meeting someone should give a brief résumé of the guild, especially its purposes, its status within the fellowship, its relationship to the women's organizations, and the program of the guild work. A temporary chairman and secretary may be elected until the second meeting when the officers will be elected.

When the chapter is organized, you send to the director of Fellowship Guild and world outreach your application for enrollment to enroll your chapter in the national office. After the application is received in the national office, an attractive certificate of enrollment is sent to the chapter as evidence of official registry as a guild chapter of the Baptist Youth Fellowship.

The chapter is registered. It has its officers. And now they are ready to begin the program of the guild.

Flashes

Massachusetts

All who attended the Massachusetts state Fellowship Guild house party at Rolling Ridge, North Andover, experienced new adventures in learning, leadership, and inspiration, mingled with fun and fellowship.

The week end included cathedral hours, Bible study, interest groups, and a business meeting. The speakers at

the house party were Mrs. Robert Ford; Rev. and Mrs. F. Iverson, Norwegian missionaries who have been stationed in the Belgian Congo; Mrs. Walter Harvey, president of Massachusetts Women's Baptist Mission Society; and Elizabeth Miller, director of Christian social relations.

One of the most significant parts of the week end was the conferring of the degree of the rose on six Massachusetts guild girls.

Carol Ross, of Wakefield, Mass., said this about the house party: "One of the best times during the entire house party to me was a period called 'Alone with God.' At this time everyone went off by herself, somewhere on the property of Rolling Ridge and was alone to talk to God. I think, of the entire house party, this will remain always clear in my mind." This feeling was common to all, even though it was not expressed in words.

Montana

Helena, Mont., was the place guild girls assembled for their state house party.

During the week end, the girls had an inspirational time through Bible study, discussions and worship.

One part of the business was the election of the first state guild commission. Their state scribe is going to publish a newsletter four times a year. Each local scribe will be responsible for sending in news from their respective chapters.

To end the fun and fellowship of the week end, the girls formed a friendship circle. While in the circle they sang the guild song, "God Who Touchest Earth with Beauty," and repeated the guild covenant.

New Jersey

A group of New Jersey Fellowship Guild girls had as their speaker Emma Enoch. Miss Enoch has spent several years in Alaska as one of our missionaries.



State Fellowship Guild commission of Massachusetts, with their counselors



Pauline Shockey and guild girls of First Baptist Church, Racine, Wis.



Guild girls receive the degree of the rose at the Massachusetts house party



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Announcing the New Program Packet

1958-1959 Theme—*'Mountains of the Lord'*

By VIRGINIA M. FARMAR

AMERICAN BAPTIST women of West Virginia send you the 1958-1959 program packet, "Mountains of the Lord," with the sincere hope and prayer that it may serve at least in a small way to draw you nearer to the Lord. The Scripture, Psalm 121:1-2, comes from a writer of long ago who said that he would lift up his eyes unto the hills, which in turn would make him more conscious that his help "... cometh from the Lord, which made heaven and earth." The theme hymn, "Unto the Hills," is also based on Psalm 121.

The missionary themes for the year will be "The Middle East" and "Christian Concerns of North American Neighbors." Discerning readers will realize immediately that as American Baptists we do not have missionary work in the countries included in the Middle East study. Whereas this is true, it also follows that as Christians we should be concerned that the gospel be preached throughout the world. For this reason, we felt justified in including mission work in countries outside our present Baptist area.

Many changes are taking place in the economic, social, and spiritual welfare of the peoples we have included in this study. Along with changes inevitably go certain opportunities. May we as American Baptists become aware of potential fields that are truly "white unto the harvest."

To introduce this packet, we recommend that at association and state meetings you use the promotional skit, "Give Me This Mountain." Copies may be secured from the national chairman of program, Mrs. T. W. McDermott, 1813 West Iles Ave., Springfield, Ill.

The brown and white cover of the program packet is a portrayal in contemporary art. The artist interpreting the cover picture said, "This sculptured relief represents a symbol of our Christian heritage, duty, belief, and faith. Symbolically, man looks up. It is his task to climb, his hope to go forward, and his heritage to walk in light and truth. Through the symbol

of the hills, man sees the power and love of God. Beyond the hills is the cross, symbol of God's great gift—the life of his only Son."

Ten Programs

Following are the ten programs and brief descriptions of each:

"I Will Lift Up Mine Eyes"—a program of rededication—should be excellent for use at the beginning of the year. It is meant to revitalize the women and urge them to use their lives to the glory of God.

"From Whence Cometh My Help" is an installation service.

"Crags and Precipices" deals with Christian social relations. It is to be presented by one person and, at the conclusion, discussion groups formed. Definite questions are listed for use.

"Mountain Climbers"—a playlet—was written to challenge young people to choose a church vocation. It emphasizes the need for the recruitment of young people for mission work as well as Christian leadership in the church and community.

"Erosion" is a program on home missions in Mexico. It is to be presented by a leader, a panel of interviewers, and a missionary.

"Snow-Capped Mountains"—a playlet—acquaints us with mission work in Alaska and Canada.

"Land of Hills and Valleys" tells us of Christian concern for our neighbors in El Salvador, Nicaragua, Cuba, Puerto Rico, and Haiti.



1958-1959 program packet committee (left to right): Mrs. G. A. Lehmann, Mrs. Joseph Black, Mrs. William G. Farmar, chairman, Mrs. Roy B. ShROUT, Mrs. John Newton, and Mrs. Forrest Trickett, Junior

"Broken Barriers" is a symposium on ecumenical Christianity.

"Lead Me to the Rock" informs us of "What American Baptists Owe to the Middle East."

"Beckoning Mountains"—or "Protestants at Work in the Middle East"—deals specifically with mission work and its results upon people in industry.

The packet will also have a White Cross dedication service and a Christmas meditation.

Youth Recruitment

The special emphasis for this year will be youth recruitment for full-time Christian service and Christian leadership. A leaflet, entitled "Called to Church Vocations," will be in the packet. Another leaflet, "Hello, Neighbor!" is based on home missions, and still another "Looking Ahead with Moslem Friends" is on the foreign theme. These can be used as supplementary material.

There are three helpful aids for program building. The first is a map which will include all of the countries to be studied this year. The second is a leaflet entitled "Program-aids." This includes sections on program building, using the packet, worship aids, and a bibliography. The bibliography will provide a means of securing additional source material and information when presenting programs on the Middle East. The third is "Filmpac," helpful visual aids.

Programs in Missions

APRIL—"Summit Guides," installation service.

MAY—"Come Up Higher," youth recruitment.

JUNE—"Southern Panorama," home missions.

SEPTEMBER—"Up to the Mountain of the Lord," rededication.

OCTOBER—"Northern Trails," home missions.

NOVEMBER—"We Have Seen His Star," Christmas.

DECEMBER—"Saving Ropes," family life.

JANUARY—"The Mountain Goes to Mohammed," foreign missions.

FEBRUARY—"Shepherds of the Hills," evangelism.

MARCH—"Middle East Caravan," foreign missions.

The program packets will be in the Baptist book stores by March 15, and will sell for 75 cents each. In addition to the packets, folders will be available for mimeographing. These folders will have the cover design and theme hymn. The price is \$1.00 for fifty folders. Gummed stickers of the cover design will sell at 50 cents a hundred.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Beside Still Waters

By MARTHA GRILEY

HYMN: "There Is a Green Hill Far Away."

SCRIPTURE: Psalm 23.

[Participants are modern women of Samaria, Africa, and America, all representing the three basic races—black, yellow, and white. The first two may be in native costume to make a more colorful program. Scene takes place at the Well of Jacob in Samaria. An improvised cardboard well will add to effectiveness. Woman of Samaria and Woman of Africa enter together.]

WOMAN OF SAMARIA [sits down near well]: How glad I am that I could meet you today on this road. Are you traveling far?

WOMAN OF AFRICA: Yes, I am. It seems that I am always on the move. My family goes from place to place to find work, but the answer is always the same. We are strangers in a strange land, it seems.

WOMAN OF SAMARIA: Won't you sit down beside me here and rest a while? Perhaps if you knew something about my country you would not think it so strange.

WOMAN OF AFRICA: Thank you. I am very tired and thirsty, too. That's why I came this way. Someone told me I might get a drink at this well.

WOMAN OF SAMARIA: And so you may. [Hands her a drink of water.] But let me tell you a story about a drink of water. Many years ago, so my Grandmother tells me, a woman of my country came to this well. She came alone at noonday to draw water. As she approached this place, she was surprised to see a man seated here. He asked her for a drink of water. From that moment on, things have never been the same here in Samaria.

WOMAN OF AFRICA: But, tell me, how could so simple a thing as that change a whole country?

WOMAN OF SAMARIA: To be sure, it was not easy. But it was so real. The woman felt the power of this man over her life so strongly that she knew he must be the Messiah for whom the Samaritans had been looking. Then he revealed his true self to her when he said, "I that speak unto thee am he" (John 4:26).

WOMAN OF AFRICA: You mean that that man really was the Messiah, the hoped-for one? I heard once many years ago about him.

WOMAN OF SAMARIA: Yes, it was.

Ever since then Samaria has been a different place. Jesus had to go through our country, the story says—but really it was because God wanted him to. And so, because Jesus came here and stopped at this well, one of the women of my country learned that he had something to offer that would never be equaled. He called it "living water."

WOMAN OF AFRICA: Many other people besides Samaritans know about this "living water"? [Woman of America approaches.]

WOMAN OF SAMARIA: Oh, yes, everybody may share it. [Rises.] But, look, here is another traveler who has come for a drink of water. Greetings, friend, you are a stranger here, aren't you?

WOMAN OF AMERICA: I am not really a stranger. I am just a traveler from America. Today I came out from the hotel to visit Jacob's Well and to get a drink of water.

WOMAN OF AFRICA [bowing her head]: It is a pleasure to meet you.

WOMAN OF SAMARIA: Please sit down and rest a while as you enjoy this refreshing water. [Hands her a cup of water.]

WOMAN OF AMERICA: Thank you. It is so good to find you here. [Both are seated.] Only yesterday my husband and I came into this part of Samaria. We are on our way to Jerusalem to spend the Easter holidays. We want to experience firsthand the thrill of awakening on the anniversary of the resurrection morning in the Holy City. Have you ever been there?

WOMAN OF SAMARIA: Yes, I was there several years ago. I went with a group of friends. We joined other visitors along the way. How I loved to recall that walk up Calvary's hill! We sang as we walked, and once we stopped long enough to gaze off into the distance. It was so still and quiet. One of our group started to sing the beloved psalm of David—you know, the one that begins, "The Lord is my Shepherd; I shall not want." I like best the part that says, "He leadeth me beside the still waters."

WOMAN OF AMERICA: Indeed, that is a beautiful thought. Here in this Holy Land I have felt the meaning of those words even more than in my own country. There I am so busy.

Here I have time to think. I have relived the old, old story I know so well.

WOMAN OF AFRICA: What do you mean by the "old, old story"?

WOMAN OF AMERICA: My dear friend, I would gladly share this story. Have you not heard of the man called Jesus who lived in this country, who once sat in this place? He said many kind things to the women whom he met on his journeys. To one he gave hope; to another courage; and to all a renewed zest to live. I recall reading what he said to one dear friend of his, by the name of Martha. One day he found her sorrowing for her dead brother, and he said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26).

WOMAN OF AFRICA: How I wish I, too, could believe!

WOMAN OF SAMARIA: Ah, but you may, you must. He said it to all of us.

WOMAN OF AFRICA: But I'm not like you.

WOMAN OF AMERICA: That makes no difference. To God we are the same—"whosoever" means you as well as me. I love that part of the story I was telling you in which Jesus said to Martha, "Believest thou this?" Jesus spoke so directly and so simply, and Martha did not evade the answer. She replied unhesitatingly, "Yea, Lord: I believe that thou art the Christ" (John 11:27).

WOMAN OF SAMARIA: That sounds like the woman who first met Jesus here at the well. She, too, believed immediately when she knew who Jesus really was. From that moment on she never ceased to share the good news she had heard. [Turns to Woman of Africa.] Now you, too, have heard the story of our Lord. Do you not wish to believe as we do?

WOMAN OF AFRICA: Oh, surely, surely, I do—but has he time for me? Is there a place for my people? Do you mean that I, a woman of Africa, can have that same joy that you have?

WOMAN OF AMERICA: Indeed, you may believe! Our faith is a personal one. Many years ago on that first Easter Day, very early in the morning, a woman came near our Lord's grave. To her amazement the body was gone, and she was filled with fear—then she heard her name. She thought it was a workman—then she recognized her Lord, and exclaimed, "Master." Christ calls to each of us by name. We must decide what answer we give.

WOMAN OF AFRICA: How grateful I am to you. The cup of water which I came here to get has led me to understand how Christ can be a friend of all.



AMERICAN BAPTIST MEN

Fellowship • Growth • Action

My Church and My Money

Men's Fellowship Program for April

By ROBERT J. MARLATTE

IN MISSIONS, October, 1957, the program suggested for April was "Talent in Our Church," and this can be your chance to use many of the men who do not normally take an active part. In addition to singing, skits, or acting, assign one man to read the Scripture and another man to bring a five-minute devotional talk. Or if you wish, the men can be assigned specific parts, using the following alternative program. This meeting was developed and used by the Men's Fellowship of Parkwood Baptist Church, Chicago, Ill. The growth committee took for its topic "My Church and My Money," based on the yearly national program theme "My Church and I."

Purpose

A growth experience for the men of the church is the purpose of this program. Men should be led constantly to improve their personal relationship with, and understanding of, God. It is through the Christian witness of other men and open discussion that the hearts and minds of men open for a new and rich experience.

Preparation

Thorough preparation will equip the leader for skillful guidance of the group to some basic understanding of the subject. He must be familiar with pertinent Scripture references, and a review of the present church-giving records will provide needed information for answers to the quiz. This meeting should be planned with much prayer and interest.

Participation

All men can participate in this program, but the leader will have to ask, well in advance, a man familiar with the church finances to speak for five minutes on the subject "What the Church Does with My Money." Another man good at figures should be asked to act as statistician to compile and summarize the results of the quiz. Two other men should be assigned the reading of the suggested Scripture references: Lev. 23:9-10, 14; Matt. 6:24, 33; Matt. 23:23; 1 Cor. 16:1-2; Ps. 24:1; Hag. 2:8; Mal. 3:7-10.

Finally, two men should be asked to give three-minute tithers' testimonies.

Program Outline

Dinner—fellowship period
Introduction of program purpose—leader
Quiz
Talk—"What the Church Does with My Money"
Scripture readings
Tithers' testimonies
Discussion of quiz questions—leader
Summary of quiz—statistician
Conclusion—leader
Closing prayer of dedication—pastor

Quiz Questions

The listed questions are to be read by the leader, asking each man to write his answer on a supplied 3×5 index card (no names used).

1. How much do your children give for their offering at church school each Sunday?
2. How much should each adult person attending church school give to that offering each Sunday, to balance the church-school budget?
3. What is your estimate of the percentage of loose church offering in relation to the total?
4. What fraction of your income do you give to all causes?
5. What fraction of your income should you give to all causes?
6. Is this figured before or after taxes?
7. Should you pay your debts before giving?
8. Is the tithe a debt (to God)?
9. Giving to the church is for the purpose of paying the pastor's salary, paying church expenses, supporting missions, and so forth. True or false?

Conclusion

To bring the meeting to a close, the leader will have an opportunity to guide the group to a four-point conclusion: (1) God, the Creator, owns everything. (2) God has told us to return the tithe and first fruits to him. (3) If we do not, we shortchange him and ultimately ourselves. (4) Here is a place where each man can act and experience personal growth.

Give Cupid a Hand

Check again to see that everything is lined up for the Valentine banquet. Get someone to write a good news story in advance for the local paper, and to send in another write-up later. Get out a special invitation (a letter to the home) to each "church husband" (wife active, he is not), urging him to bring his wife. Assign some of your faithful members and their wives to sit with strangers and make them feel at home.

Meet a Lay Leader

G. Keith (Pat) Patterson is an olive grower and packer. A member of the firm of Sunland Olive Company, he manages its packing and marketing functions. He recently completed his



G. Keith Patterson
*Executive Vice-president
American Baptist Men*

third term as president of the California Olive Association and is currently a member of the state of California's Olive Advisory Board. Mr. Patterson is chairman of the lay-development committee of Northern California and is a member of the Council on Missionary Cooperation. Before moving to Terra Bella, in Northern California, he had served two years as president of the Baptist Youth Fellowship of Southern California, three years as president of the American Baptist Men of Southern California, and one year as vice-president of the Southern California Baptist Convention. Active in the First Baptist Church, Porterville, he has served as deacon, trustee, building committee member, finance chairman, and currently is moderator and vice-president of the Men's Fellowship of the church. He and Mildred, his wife, have four fine children.

News FROM THE BAPTIST WORLD MISSION

GREEN LAKE

Foreign Boards

For some time, meetings of the boards of managers of the American Baptist Foreign Mission Societies had reflected an atmosphere of success in transferring responsibility to national groups in overseas areas for which the boards administer American Baptist responsibility. Indeed, so well had this atmosphere been reflected that some American Baptists were beginning to feel that "the job is done" in overseas evangelism.

To nullify any such notion, board vice-chairman George M. Derbyshire spoke some strong words to board members and nearly twenty important guests at their Green Lake meeting, November 18-20. "The American Baptist Foreign Mission Societies are not out of business," he said. "In fact, we're just on the way."

Forcefully spoken, these words were still an understatement. Coming out of a two-month overseas planning consultation, the boards were getting the full impact of the overseas situation from thirteen top Baptist leaders and all ten mission secretaries from abroad.

Leadership Training

Japan's churches need strengthening through leadership from a strong theological seminary, said Isamu Chiba. In only two fields can a five-year nursing education degree be gained at present, it was reported. Most training schools need to be upgraded. Youth work needs strengthening in Burma to tap potential leadership in high school, said Daw Hnit. Assam strongly feels the same need.

Board findings committee suggestions: (1) upgrading Baptist seminaries abroad; (2) increased use of union seminaries for advanced training; (3) stronger lay-leadership programs.

Next Steps in Indigenization

The Filipino stewardship director needs five area assistants, and new areas of work are needed. Burma needs new work along the frontiers and more leadership to relieve pastors of the burden of an average of twenty churches each which they now serve in some areas. In all fields, national leaders are accepting much more responsibility but as their work grows, even more training is needed to provide workers for the programs.

Board findings committee suggestions: (1) increased training in stewardship; (2) redirection of funds toward extension of work into presently undeveloped areas; (3) preparation of field bodies for assuming full administration of all phases of the work, with effective integration of missionary personnel; (4) appointing and training more specialized, "functional" missionaries; (5) effecting the transfer of all mission properties to their respective fields at the earliest possible date.

Evangelism and Advance

"Towering over us in Burma," said U Ba Hmyin, "is the 97 per cent of the population which is not Christian." Japan, with less than 1 per cent of its population Christian, wants forty more missionaries to join the forty already there. Hong Kong, with half a million Swatow-speaking Chinese, has 170,000 unschooled children the church could help educate, said Lee Chun Tsek.

Board findings committee suggestions: (1) stronger work along national frontiers; (2) stronger work among Hindus, Buddhists, and Moslems; (3) establishment of new churches and new centers of work; (4) development of greater use of mass communications; (5) new evangelistic efforts.

Cooperation, Unity, Union

All areas testified to the need for cooperation on overseas fields, and to the opportunity for Baptist witness that such cooperation has afforded.

Board findings committee suggestions: (1) continuation of the board committee on the doctrine of the church from the Baptist point of view; (2) urging the various fields to set up Faith and Order commissions for studying the relationship of Baptists to others in the Christian world mission; (3) that the boards request the overseas committee to initiate immediate study, together with the overseas church bodies, of the possibility of a fuller partnership in carrying out the mission task.

New Day

Actually, there is nothing radically new in the present-day policy of missions. But the foreign boards talked about "the new day in missions" at their November meeting because it was apparent that the fruition of time-honored missions policies means certain new relationships on the fields. The work of evangelizing the world will continue, with more than enough work for all to do.

Recalling a friend who engineered the construction of a new railroad terminal, Dr. Derbyshire said, "The problem was to keep the traffic moving smoothly while the new structure was erected."

For American Baptists, the boards decided, the "traffic" must move more smoothly and more strongly than ever in the overseas work.

ROBERT F. CRAMER

ARIZONA

Indian Mission Events

The Sunlight Mission at Second Mesa and the First Mesa Baptist Mission, Polacca, is now in its fifty-first year. At the fiftieth-anniversary



Nationals and missionaries who attended Green Lake meetings of the overseas planning consultation of the American Baptist Foreign Mission Societies

MISSIONS

rally held recently, Dorothy O. Bucklin, of the American Baptist Home Mission Societies, spoke. Letters and greetings from friends and former missionaries were read. Each mission held a service, with ministers from the state participating. A special program featured music by a Fellowship Guild group from California and the Hopi male quartet and choir.

Greetings were presented in person by the government representatives, Hopi Tribal Council, churches in the area, the Home Mission Societies, and the Arizona Convention of American Baptist Churches. Dwight S. Dodson, executive secretary of the Oregon Baptist Convention, gave the sermon. The three living charter members received recognition, and Steve Beeson, a deacon and interpreter for fifty years, received a missionary pin and citation from Miss Bucklin. A tea followed the program.

Vacation Bible School

We held four vacation Bible schools this year, with 205 registered students. Two Hopi young people and one mother assisted in the schools. Rev. and Mrs. Milan Lambertson and three young people from the Quindaro Baptist Church, Kansas City, Kans., taught for one week. This made it possible to conduct two schools the same week in two different villages. We had a closing program for the first time, and 150 persons attended. Exhibits of handwork done at the school were displayed and refreshments were served in the Community House.

House Party

Three women from the Sunlight Baptist Mission attended the women's state house party. These and five others from the area reported at an evening service at the mission in Po-

lacca. This program was highlighted by the singing of house-party songs. The women enjoyed playing the parts of house party leaders. The interest gained from the house party and the evangelistic meeting in the spring prompted the Sunlight Mission to organize its own Women's Missionary Society. Formerly they had combined with the women at Polacca mission.

Basket Dances

This past fall the Hopi Indians in Arizona celebrated their Basket Dances. The women prepared large quantities of food, which were given away. They butchered sheep for the dance and hung up colorful red peppers outside the houses. This cultural practice makes preaching the gospel a difficult but worthy business.

Sharing God's Love

The mother of a deceased girl sat amidst the non-Christian Hopis busily constructing relics for the funeral. A Hopi Christian came and offered the mother a flowering plant to cheer her saddened home. The contrast clearly spoke in the dead feathers and the living flower. God's love will prevail.

FRANCES HUBBEL

BURMA

Letter from Dahlberg

Lois and I appreciate the letters we have received from so many of you. We are now living in the town of Thonze, seventy-eight miles northwest of Rangoon, where the combination of an unoccupied mission house, a fairly good language teacher, and a Burmese community are combined.

This is typical Burmese countryside. The land is all flat, and where trees do not intervene, fields of rice stretch

to the horizon. Thonze is a fairly big town—about thirty thousand people, though as far as stores are concerned it would be comparable to a town of four thousand back home. Our house is an old two-story brick structure, with a school building and a railroad on one side, rice fields on another, and houses on the other two. There is a road nearby, but in most places paths are all that is necessary, since nearly everyone walks or rides a bicycle.

Language Study Difficult

At this point we have been exposed to a vocabulary of about 1,250 words. It will still be a long time before we can understand or be understood without much repetition. Through June and July, we would have been quite willing to quit the whole business, but now at least we can see that the words are coming a little easier. Burmese does not seem to follow the "language rules" we learned in school. There are no adjectives as such. Worst of all are the four tones—if you use the wrong tone, you have usually said something entirely different from what you intended.

Our teacher, Daw Yin, is a former school teacher, about fifty years old. Because there has been no Christian school in Thonze since the war, she began a morning nursery school on her own initiative. It has grown from a dozen pupils a year ago to sixty-seven now. At recess time, a lot of the kids swarm over here, and Lois tries to teach them "London Bridge" and "Farmer in the Dell."

What time is not spent on language study is spent on plans for the Kengtung hospital. Building repairs, furniture construction, wage scales, sanitation, lists of medicines and equipment, and many other things occupy a lot of time. It would surely be nice to have a hospital administrator, a dietician, and a nursing office, as back home!

Visits Seagrave

In July, I made a visit up north to Namkham, where Gordon S. Seagrave, "The Burma Surgeon," has built his hospital. He is old now, and ill some of the time, but he still makes hospital rounds, teaches the student nurses, and looks into the operating room to give help when needed. While I was there, a group of a hundred Chinese Christians had formed a new church and were planning to erect a building. The doctors were very helpful in suggesting and demonstrating methods of practice and administration in Burma. The hospital has about two-hundred beds and a nation-wide reputation, both for its surgery and



This is where ceremonial snake dances are held in Hopi village of Second Mesa. There are Indian Americans who must be reached in Christ's name

its nursing school. It was something of an inspiration to see what can be accomplished in one lifetime, starting from scratch.

The missionaries have a saying that when you carefully fish the ants out of your drinking water, you are still a tenderfoot; when you just drink the water anyway, you are adjusting; and when you begin looking around for ants to put into the drinking water, you have been here too long! We are finding a lot of new things, and not everything is accepted at first meeting. When for instance, your host has filled your plate and then tells you that this is his favorite dish—meatballs boiled in bile—you tend to get cautious. On the whole, however, both the people and the food are very pleasant, and we hope it will not be long before we have reached the second stage of drinking water—figuratively speaking!

KEITH R. DAHLBERG

Kutkai Bible School

Since the Donald Criders have gone home on furlough, the Kachin Baptist Convention asked us to teach at the Kutkai Bible School for the period of July to December, both in 1957 and 1958. Zau Yaw, who returned less than a year ago from studies in Central Baptist Seminary in Kansas City, Kans., is the principal of the Bible School. He and his wife are unable to do all the needed teaching alone, and so until the Criders return, we are doing our bit to help keep this most important school going. With Herman teaching full time, and Ruth part time, we both find we have more than enough to do!

There are eighteen students each in the first-year and second-year classes, which is somewhat more than for several years. One student comes from fifty miles south of Kutkai, and three

from five hundred miles north of here, with the others scattered in between. Among the students are representatives of six languages or dialects which are included under the general group "Kachin," and so we all use the Jinghpaw dialect as our common language (this is the main one). There are sometimes some smiles as certain students speak with quite a "brogue." There is considerable diversity among the students in their educational background as well. The standards have been raised, so that we have four students this year who have studied as far as the final year in high school before coming here. However, there are also two or three who have about a fifth-grade education, and the others are scattered in between. Of the thirty-six students, fifteen are girls.

"Family" Class

In the second-year class, we have a husband and wife, and their baby "Ruhta" (Ruth)—five months old. There is no one else to take care of the little one, so she comes to class regularly with her mother, usually strapped to her back, Kachin style. Sometimes she fusses too much and has to be taken outside for a little bit, but she is usually a very well-behaved little girl. Often some of the young women in the class take turns holding her, so her mama can get a bit more done in class. And no one is the least disturbed by having a tiny baby present, for it is the Kachin custom to take even tiny infants almost everywhere, strapped to the mother's back so that she has both hands free to work.

As we teach, day by day, here in Bible School, we are so thankful that we have the entire Bible in the Kachin (Jinghpaw) language, due to Dr. Ola Hanson's thirty-seven years of earnest labor. This year, we are mimeograph-

ing outlines of the books of the New Testament for the students to use. We look forward to having one or two fine young Kachins come to the Bible School faculty in 1959, when they will have finished a four-year course at the Baptist Seminary near Rangoon. They previously finished the two-year course at Kutkai.

H. G. TEGENFELDT

HAITI

Difficult Times

Haiti is still facing critical times. When the military junta took over, uprisings and disorder ended, but it is an uneasy peace. We can only pray that with God's help the new president will be a just and upright man who will strive to alleviate poverty and distress among the people.

Gifts Received

Many gifts help to build rooms for the poor. Forty-two rooms are completed and over one hundred people are cared for. They are grateful for this unexpected shelter, and often express their appreciation of the aid from their American friends.

A gift from a friend in California enabled the Baptist Seminary to increase its facilities for summer camps and conferences. Harold Heneise, director of the seminary, supervised the construction of a new dormitory with a capacity of one hundred and an amphitheatre which seats eight hundred. A new front and bell adorn the little chapel.

Conferences Well Attended

Ninety-two who participated in the boys' conference showed a wonderful spirit and much interest. Our young pastors acted as counselors to the boys. At the concluding service several made



Life is very simple, but the needs are very great, in this typical Haitian village deep in hinterland



A large group of interested people attend an open-air evangelistic meeting, coming from miles around



"A Rose

By Any Other Name

—would smell as sweet," declared Shakespeare. By the same token a child of whatever description is just as precious as any other to the father heart of God.

Every child is entitled to his rightful heritage of new life through Jesus Christ. Your gifts to the America for Christ Offering can help the children of America to know God's love through the ministry of home missions.

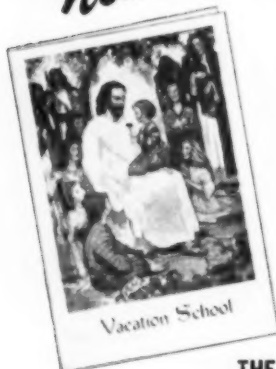
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HAVE YOU READ the advertisement on page 6, with reference to the New Every Family Plan, which costs only \$1 a year?

a public profession of faith in Christ for the first time. Seventy-five who wished to rededicate their lives to Christ signed their names and pinned them on a wooden cross to signify that they were crucified with Christ and would go out to live in and through him.

Over one hundred attended the lay preachers' conference, a two-week session of Bible study and discussion. The leadership conference, one of the largest so far, with 140 in attendance, created much interest and response. The girls' conference which followed registered 180.

Water was very scarce during these conferences and the well at the seminary was dry. We hauled water by truck from the river four miles away and hired women to carry it from a near-by stream.

We expected the conferences to be poorly attended, since the economic situation is not good. However, more people were interested than ever before.

C. STANFORD KELLY

NEW YORK

Homes and Hospitals

Expansion of facilities is the keynote in the programs of a growing number of American children's homes, homes for the aging, and hospitals. Increased concern and financial support on the part of both individuals and churches continue to make possible current improvements which enable these institutions to care for homeless children, the aging, and the sick.

Dedication

The Children's Home Association, New Britain, Conn., dedicated a new, mortgage-free \$175,000 addition. The new building provides sleeping quarters, living room, recreation room, dining hall, infirmary, and a completely equipped dental clinic for thirty small children.

The dedicatory message was delivered by Milton Satterberg, of the Grace Baptist Church, Worcester, Mass. Mr. Satterberg was a friend and pastor of the late J. E. Klingberg, who founded the home in 1903. Haddon Klingberg, the founder's son and superintendent of the home, spoke briefly. Joseph F. Morelli, mayor of the city, brought greetings. The children's choir of the home sang.

Mrs. Haddon Klingberg and Mrs. Magdalene Klingberg were recognized as present and past "mothers" of the home. The elder Mrs. Klingberg took the first three homeless boys into the home and afterward became mother to many more through the children's

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home which her husband established over fifty years ago.

Ground-Breaking Ceremony

The Indiana Baptist Home, Zionsville, Ind., broke ground for a new \$100,000 residential wing. The fire-proof, air-conditioned wing will be of contemporary design and will accommodate twenty-four persons. Each room will be equipped with a private bath and some with a kitchenette. Ultimately, this wing will become a unit in a new plan for further development of the home.

The Indiana Baptist Home dedicated its new memorial infirmary and

solarium in June and plans for the rebuilding and re-equipping of its kitchen and dining area.

The sixth home for the aging of the North American (German) Baptist Conference was erected in Madison, S.Dak., fifty miles northwest of Sioux Falls. The home accommodates thirty residents, with special emphasis on infirmary care. The building is of one-story ranch-type design.

Building Plans

Broadus Hospital and Alderson-Broadus College, Philippi, W.Va., which share a scenic hilltop campus, will share in the erection of an audi-

torium-library building. The proposed building will be especially valuable in the new, enlarged curriculum of nurses' training. The college-hospital curriculum, when set in operation, will be the only degree course in nursing offered in West Virginia.

A new home for the aging is proposed for erection on the present camp site of the Iowa Baptist Convention. Relocation of the camp is under consideration. The camp property, located in a once secluded area of Iowa Falls, is now in the center of the finest residential section of the community and offers an ideal location for a home for the aging.

An unexpected gift of \$3,000 from the Andrew B. Chapman Trust Fund to the Mothers Memorial Baptist Home, Virden, Ill., made possible substantial building and equipment improvements. In addition, the special gift, plus contributions from churches and friends, enabled the home to meet its operating budget for the first eight months of 1957. Although founded as recently as 1955, the home receives more applications for admission than can be accommodated and faces the necessity of building expansion.

Reunions

One hundred persons attended the fifty-fourth annual homecoming day and corporation meeting of the Hudson Baptist Home, Centralia, Ill. Fifty-seven children received institutional and foster home care during the year. This was the largest number served in the past twenty years of the home's operation. Extended lease arrangements were made for the use of the Centralia property and proposed building plans were presented.

The fifth annual reunion of the alumni of the Crawford Baptist Industrial School was held in Indianapolis, Ind. Fifty alumni and their families attended. Next year the group will meet on the campus of the Indiana Baptist Home in Zionsville, where the Crawford school was located for many years.

OSGOODE H. McDONALD

JAPAN

Turning Point

The year 1957 may prove to have been a turning point in the postwar Baptist witness in Japan. The evangelical efforts of the Christian movement in Japan during the postwar years have not produced the results which were once anticipated. If, as many have indicated, after the defeat in war and the denial of divinity by the emperor a religious vacuum was created, it was not readily and easily filled by the Christian message.

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They Want to See America for Christ

**OVERSEAS BAPTIST LEADERS SEE NEED
FOR STRONGER, OUTREACHING CHURCHES**

Leaders of Baptist churches around the world believe whole-heartedly in missions. And they believe that when a church reaches out in concern for other people, it grows and is strengthened for an even greater outreach.

When Baptist leaders from ten overseas areas met in America last fall, they brought reports of stirring triumphs and challenges in winning their own lands for Christ.

And it was evident that though they possess limited funds and are among the smallest of minority groups, even small churches have an urge to expand their witness beyond their own locality into the far corners of their countries.

"Hundreds of Evangelists"

Burma, for instance, reported that "hundreds of evangelistic workers

are supported by local churches, associations, women's societies, individuals, conventions, and the Burma Baptist Convention itself.

"This phase of the work in Burma," the report continued, "is regarded by all as being the most important, and is most actively being pushed."

The report from neighboring Assam mentioned the statement of an Assamese home missionary, the Rev. Longri Ao: "We are just beginning our work . . . but mind you, we are marching toward Burma and until we meet the evangelists coming from the other side, no power on earth shall stop our march."

In some of the areas which are the poorest economically, Christian concern for others shows itself in almost unbelievably high giving. There is a place in the Belgian Congo where

tithing as a principle is not taught, "because," said the mission secretary, "people are now giving an average of a full quarter of their income!"

"When we had a memorial service for the Philippine martyrs," he continued, "people wanted to know if they could do something—and that's how our missionary giving started."

And Japan, where Christians number less than one per cent, needs much stronger churches. "I think," said a church leader there, "a church is stronger when it is not only receiving, but is giving."

It Begins With You

Overseas Baptists believe in the *world* mission of the church. That is why they are working so hard in their own countries, pitting the strength of the Christian gospel against the huge numbers of the unreached.

They expect America, where a majority are Christians and there are great resources, to take great strides in reaching America for Christ.

The world mission is to win every land for Christ, including America.

And America for Christ begins with you.

**THE AMERICAN BAPTIST FOREIGN MISSION SOCIETIES
join The American Baptist Home Mission Societies
and The Board of Education and Publication
in urging YOU to support AMERICA FOR CHRIST**

Complex Problems

Japan was (and still is) a field ready for harvest only in terms of *need*, not in terms of desire for, or a response to, the Christian faith. This fact, and the complex problems of organization and reconstruction, which are yet to be met in numerous areas, are to a large degree the underlying causes in the lack of the expected results.

The Kirisutokyo Shinsei Kai, the organization of Baptist churches with which American Baptists work, has felt the impact of these negative factors upon its ministry of evangelism and Christian nurture. The internal problems of organization and unity have demanded a great deal of expen-

sive time and effort. The external conditions of indifference, skepticism, distrust, and fear have made apparently fruitless many of the evangelistic efforts.

Important Decisions

For the Shinsei Kai and our Baptist witness in Japan, 1957 may prove to have been the most significant year of the past twelve. Several important decisions have been made, both by the missionary fellowship and the Shinsei Kai Annual Convention. At its convention in August, 1957, the Shinsei Kai adopted a proposal of reorganization whereby member churches must decide in a three-year period whether they will unite completely with the Kyodan (United Church of Christ in Japan) or join themselves to an independent and distinct Baptist program and fellowship.

Also important was the majority decision of the missionary fellowship which expressed the desire of the group to develop a strong, forward-looking evangelical witness through the new Baptist group which will be formed, maintaining the past ecumenical spirit of cooperation with all other Christians.

Encouragement and Challenge

These decisions, when added to the strong foundation inherited from the past and the devoted actions of the present, spell encouragement and challenge. Received from the past are fruits of the united work of Japanese and the American Baptist Foreign Mission Society. This includes a total of fifty-five organized churches and twenty-seven preaching places in four associations: Tohoku, Kanto, Kansai, and the Inland Sea. It also includes twelve nurseries, twenty-eight kindergartens, five Christian centers, eight schools (ranging from elementary to university level), one orphanage, one "Gospel Ship," and numerous Sunday schools.

The devoted actions of the present are represented by the lives and activities of fifty ordained Japanese ministers, and nearly as many missionaries (on field and furlough), plus numerous Christian educators, teachers, and laymen.

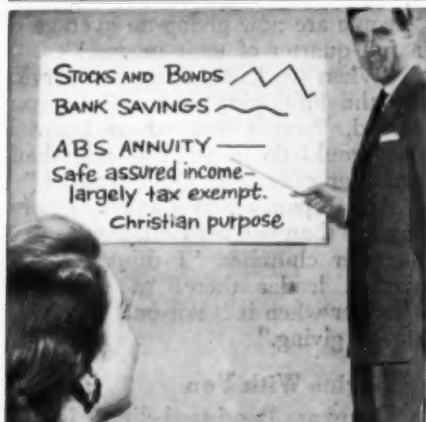
The voice of the Evangel is not silent here. The Word does not fall only on the rocky soil. Despite the problems, and through the difficulties,

the Christian faith is being proclaimed. As Baptists, we are having a vital share in this proclamation.

THOMAS F. MCDANIEL

Atomic Tests

Perhaps the most widely publicized statement coming out of New Haven from the central committee of the World Council of Churches in August was the one on atomic tests and disarmament. That the great masses of Christians around the world received it with joy, there can be no doubt. A few sentences of the message cannot be repeated too often: "There are certain moral principles affecting the whole issue of atomic warfare which we desire to emphasize. . . . The condensation of such methods [the use of atomic and bacteriological weapons and obliteration bombing] finds broad support in the fact that total war, in the sense of warfare without any limitation in the methods employed, is universally in conflict with the conscience of mankind. We also believe that the use of such methods of warfare inevitably involves spiritual degradation for any nation that uses them."



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Answers to Quiz on Page 3

(1) Westchester, Ill. (2) Baptists.
 (3) All mankind would be given faith again. (4) Sunlight Mission. (5) Baptist men of the world. (6) MISSIONS Every Family Subscription rate of \$1 is good on a continuing basis every year. (7) 26. (8) Margaret C. Alsen. (9) \$37.18. (10) He takes a church building along with him each time he moves to a new congregation. (11) True. (12) The Burma Surgeon. (13) True. (14) U Ba Hmyin. (15) True. (16) The Children's Home Association, New Britain, Conn. (17) For Shinsei Kai and our Baptist witness in Japan.

February, 1958

Films...

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*In the cross of Christ I glory,
 Tow'ring o'er the wrecks of time.
 All the light of sacred story
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16 mm Films

337. *Conflict*—The political intrigue in Jerusalem develops. Jesus' concern is still for others. Color. Time, 30 min. Rental, \$13.

368. *Retreat and Decision*—Jesus explains what is to follow his withdrawal from the land of Herod, including his death and resurrection. Color. Time, 30 min. Rental, \$13.

370. *Crucifixion and Resurrection*—Christ dies on the cross of Calvary. The resurrection and the reappearance to his disciples are depicted. Color. Time, 30 min. Rental, \$13 (during Lent \$20).

127. *Journey into Faith*—Based on the story of the two men from Emmaus, this film shows how Cleopas and Joel meet the risen Christ. Time, 34 min. Rental, \$9 (during Lent \$12).

321. *Miracle of Love*—Depicting a busy day in the life of a pastor, this film presents his "off-the-pulpit" schedule, including the composing of his Easter sermon. Time, 45 min. Rental, \$12.50.

291. *Last Journey to Jerusalem*—The triumphal entry of Christ amid cries of "Hosanna," is the main portion of this motion picture. Color. Time, 20 min. Rental, \$10.

269. *Trial Before Pilate*—Afraid of the mob's power, Pilate condemns Christ. He is crowned with thorns and mocked. Color. Time, 15 min. Rental, \$8.

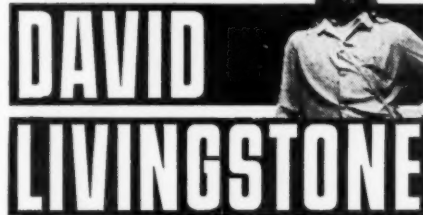
270. *The Lord Is Risen*—Jesus is placed in the tomb. Mary discovers the empty tomb, and later recognizes her Lord. Color. Time, 15 min. Rental, \$8 (during Lent \$12). Black and white: rental \$5 (during Lent \$7.50).

Filmstrips

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Club Talk...

By FRANK A. SHARP
Business Manager

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The number of families that constitute a church list is left to the discretion of each church and pastor. Some churches will use their "active" or "resident" membership as a basis for determining the proper number. Others will count only "contributing" families. The minimum number constituting a church list should equal approximately the total membership divided by four.

Most churches plan to include the cost of the New Every Family Subscription Plan in the budget. Some churches carry out a subscription campaign, asking members to contribute \$1.00 or more toward the subscription cost; then the church pays the difference. Envelopes, that may be used on a special MISSIONS Magazine Sunday or that may be inserted in the packet of church envelopes, are available free of charge.

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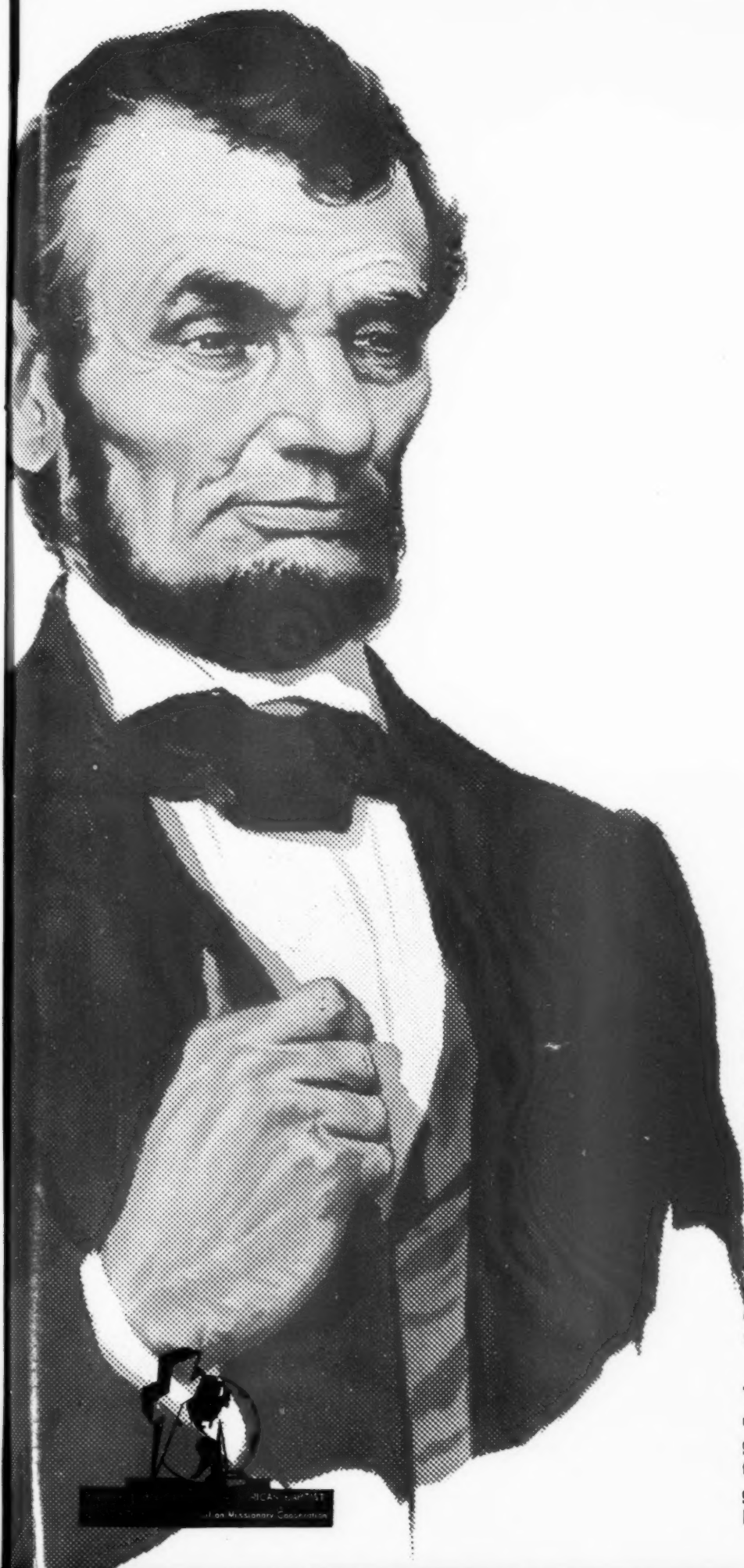
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It seeks regions hitherto unexplored."*

A. Lincoln

Jesus Christ is recognized as a "towering genius" — and much more — in matters of man's relationship to God, to his fellow man, and to himself. Distaining the beaten path of religious formalism, He brought to light the hitherto unexplored regions of God's love and its meaning for all mankind.

Your missionaries today seek those who have not heard the story of Christ nor explored the riches of His love and of the message of salvation — in our land and to the uttermost corners of the earth.

They are able to do so ONLY because of your gifts to missions. Continue to give to missions EVERY SUNDAY so that your missionaries can continue to give to others the Word of God EVERY DAY OF THE YEAR.

There is a part for every family . . .



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CHRIST

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